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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., July 2, 1931

NEW SERIES
VOLUME XXXIII. No. 27

IDEALS IN EDUCATION

Let it be said in the beginning that this is written in view of the present situation in Mississippi College. This is our oldest institution in the State. Under various names and ownerships it has continued now for more than one hundred years. It has a history and has produced a body of alumni which are justly the pride of all our people, of all the State and of the whole Baptist brotherhood. The men who have served as presidents and members of its faculty have laid the foundations in sacrificial service and have helped to form character and prepare men for service in the noblest ranks in every field of service. The college has been the idol of its friends and the envy of its competitors.

It has done all this not because of having the largest student body, the best equipment or the biggest endowment, but because of this one thing: The Ideals it has created and fostered. The college has stood for the best in manhood, because its ideals have been genuinely Christian. The men who have gone out from its walls have been men who could be trusted, and they were examples to those who knew them. We are not saying that everything was ideal, but that it had right ideals. The College has had its troubles; and not all connected with it have been perfect, but most of them have had perfection as their goal.

As intimated above, its service to the world and to the kingdom of God have not been primarily because of physical equipment. During most of its history this has been comparatively poor and always inadequate. But when its buildings and endowments were at their lowest, the ideals never trailed, and its representatives were men of the best type. We may all thank God for the history they have made.

In the past several years the emphasis has been put upon material improvement. Much can justly be said in commendation and praise of what has been done in this line. The endowment has been greatly increased, though not yet sufficient. The buildings have transformed the whole campus, till one who was there twenty-five years ago would hardly recognize anything he now sees. The campus is a thing of beauty, at least in comparison with what it was a few years ago. All praise is given to the present administration for this transformation.

Now having said this there are two things at least which ought to be added. The first is that we are in danger of swapping our spiritual ideals for material improvement. We do not undervalue material improvements. But we are in danger of undervaluing the ideals, the spiritual. When you destroy this you have undermined everything. All morale is gone; all discipline is disintegrated; all that inspires and ennobles is dissipated.

That leads to the second thing we had in mind to say, that spiritual ideals create material prosperity and physical improvement. This is the soil and atmosphere in which all physical prosperity grows. If these ideals had not been in Mississippi College in the earlier years, there would have been no material improvement in the later years.

It is no secret that many people think we have not kept pace in moral and spiritual health with our bodily health. Somehow we have not prayed like John that we might prosper and be in health even as our souls prospered. Perhaps conditions in college have fallen in with conditions in the rest of the world. Why should a college not be the proper place for giving birth to high Christian ideals.

Just now Mississippi College is at a most important if not a critical epoch in its history. The president has resigned. His term of office as indicated above has been marked by great improvement in physical equipment. It is a good time to put the emphasis upon renewing high spiritual. The trustees are looking for the right man for this position. They are exercising care and have certainly been in no hurry. It is a matter in which all are deeply concerned, and it is hoped also, are praying. It is no time for captiousness and interference by designing people. There ought to be only one desire, to secure a man for the presidency of Mississippi College who is the embodiment of Christian ideals. Without this one thing there is no reason for a denominational college. With this our problems are on the way to solution.

This writer has not volunteered any advice to those whose first business it is to secure the right man. He is now saying publicly what he has to say. Mississippi College will not only furnish denominational leadership, but conditions there will help or hurt seriously all our denominational work. A mistake would be most serious. And hardly a greater mistake could be made than to dally with this question. This is no time to delay. We believe that the future holds great blessings in store for us through genuine Christian Education.

The National Democratic Women's Law Enforcement League call upon Southern Women to vote against Franklin D. Roosevelt for president on the ground that he is against the prohibition law.

Wiley Post and Harold Gatty have girdled the globe in about three days time, according to reports Tuesday. However, their plane seems to have done what is not permitted in baseball. They "cut bases" by keeping near the arctic circle.

Someone recently said that according to the recent decision of the supreme court of the United States, Jesus could not become a citizen of this country. This on the ground that he would not probably pledge himself to take up arms in case of a war that violated his conscience. And that reminds us of a story. It is said a poor fellow was going out of the door of a church in which a religious service was being held. He was met by Jesus, who asked why he seemed so cast down. The poor fellow replied that he found himself unwelcome in the church because his clothes were shabby. But Jesus laid his hand on him and said, "Don't let that distress you, I have been trying for twenty years to get into that church without success."

The Associated Press from New York reports a plan for publishing a daily paper which will support the dry cause. It will not be an exclusively prohibition paper, but will cover all news.

Brother D. A. McCall, of Jackson, assisted pastor L. W. Ferrell in a good meeting at Magee. He speaks most highly of the pastor and his wife, and of the home of brother R. L. Everett, where he was entertained. Sunday morning there was a great consecration service. Several joined the church and others expecting to come.

Pastor Wm. A. Keel, of Central Church, Gainesville, Ga., has recently received his Ph.D. degree from the Seminary in Louisville. Dr. Keel is one of our Mississippians who has made good. He was reared in Lafayette county and took his literary degree at Mississippi College. He has been in Gainesville for about three years and has received 167 members into the church in this time. The Sunday School has grown from 240 to over 500. Over \$50,000 have been put into a church building made necessary by the healthy growth. He specialized in Hebrew and was for a while Fellow in the Hebrew Department at the Seminary.

Dr. T. B. Ray says of Dr. W. Eugene Sallee: "When he was in Richmond the last time, he said one day, 'It breaks my heart almost when I realize that the more I speak on Foreign Missions, the less the people give.' He was feeling for a more impressive way through which he might make the people realize the critical situation of the Foreign Mission Board. Maybe God gave him that way four days after he left Richmond. He was too courageous and well poised to say very much about being willing to die for the cause, but all of us who knew him were familiar with the fact that he was ready to pay any price for the cause to which he had dedicated everything."

"When I talked with Mrs. Sallee in Waco, Texas, at the time of the funeral, she said to me, 'Mr. Sallee has been ready always to die for Foreign Missions. I know that he would be happy to die if this would arouse Southern Baptists to rise up and pay off the debt of the Board and place it where it could go on with its work.' Then she reared, 'If this could be accomplished through his death, I could be thankful for his going.'"

SUNDAY SCHOOL ATTENDANCE JUNE 28

Jackson, First Church.....	657
Jackson, Calvary Church.....	759
Jackson, Griffith Memorial Church.....	395
Jackson, Davis Memorial Church.....	368
Jackson, Parkway Church.....	174
Jackson, Northside Church.....	55
Meridian, First Church.....	644
Offering.....	\$45.21
McComb, First Church.....	471
Offering.....	\$17.64
Laurel, First Church.....	538
Laurel, West Laurel Church.....	492
Laurel, Second Avenue Church.....	286
Laurel, Wausau Church.....	53
Columbus, First Church.....	609

ABOUT PROMOTION

(The following is a copy of a letter sent by Dr. E. Godbold to Southern Baptist Editors).
Dr. F. M. McConnell
Burt Building
Dallas, Texas

Dear Dr. McConnell:

I am very much concerned about the Promotion Committee of the Cooperative Program of our Southern Baptist Convention. A letter from Dr. McGlothlin increases my concern. His letter proves to me that the burden of his thinking, like it is of so many others, is on the question of percentages for our causes. Just as certain as our Promotion Committee becomes tangled up with this problem and puts its major attention there we will never get anywhere with the work assigned us by the Southern Baptist Convention. Frankly, I wish the Executive Committee of the Southern Baptist Convention had the job of determining percentages for the causes. The more I think about it the more I am convinced that that is one function of the Executive Committee. Our Promotion Committee would then be in a position to say to our people that the budget had been worked out by the Executive Committee and the task of the Promotion Committee would be to assist the churches in getting the best support possible for this budget from the memberships. Isn't there something the editors can do to keep us from going on the rocks in our meeting in Birmingham on July 7?

Frankly, I feel that the major task of this Promotion Committee is the every-member canvass in our churches with the tithe as the minimum basis of giving. If this committee loses sight of this main task we will be in the same position that the Executive Committee has found itself for the last four or five years. Let's think and pray earnestly in an endeavor to find some plan for settling this percentage question for the different causes, without spending all the time we have together while in Birmingham on it and not having any time left to do the main job assigned us. If our editors and all the rest of us will put the emphasis on enlistment as the main work of this Promotion Committee, we can be saved from going on the rocks as a committee. When we remember that the heads of all the boards and institutions of the Southern Baptist Convention are on the committee and how pressed they are for funds we can realize what this committee is going to have to face when it tries to adopt a budget for next year. I believe yet that we ought to ask the Executive Committee to handle this budget business and let our Promotion Committee handle the enlistment problem. Is it too late for us to do this? If the Promotion Committee is instructed by the Southern Baptist Convention to adopt a budget, can't it do this by asking the Executive Committee to handle that part of the work?

There is a strong feeling that our Southern Baptist institutions like the New Orleans Hospital, the Bible Institute and the Seminaries ought to be left out of our Southwide budget and permitted to go direct to the churches with their appeals. This is a rather dangerous experiment in some respects but there may be real merit in the suggestion. Of course, limitations will necessarily have to be put on these institutions to keep them from starting a pell mell scramble to get there first with their appeal. If we can get these institutions to see that they ought to approach large givers for the main portion of their funds and that they can depend on the denominational budget for a relatively small amount for their operations they will very likely fare better if turned loose and our denominational budget will fare better under such an arrangement. Frankly, I do not believe they ought to be left entirely out of our denominational budget.

Of course, you are thinking along this line already, but I want to let you know what my own feeling is. I do not know how to pray very much but I am praying as earnestly as I know how that our Promotion Committee can find the way to do in an effective manner the task assigned it by the Southern Baptist Convention. That task is the enlistment of the membership of Southern Baptist churches by means of an every-member canvass of every church to secure worthy support for our denominational program with tithing as the minimum basis of giving.

Assuring you of my kindest personal regards, I am,

Sincerely,
—E. Godbold,
Gen'l. Supt.

Remarks

Dr. Godbold, whom most of our Mississippians know, is superintendent of Missions in Missouri. He was kind enough to send us a copy of the letter written to Dr. McConnell, of the Baptist Standard. We presume he sent a copy to all the Southern Baptist editors. He is evidently feeling deeply and thinking seriously, as all of us ought to do.

Much was done at and by the Convention in Birmingham but not everything. And we have to remember that the work is not done when you have passed resolutions and set up machinery. That is merely the beginning. And we need to keep on thinking; and especially do we need to get down to work.

Dr. Godbold has said some good things, and we hope he will set many others to thinking and praying. Of course, the editors cannot do anything in this matter except stir up the pure minds of the brethren. So far as we recall only one editor is on the Promotion Committee, Dr. Z. T. Cody, of South Carolina.

It is a question as to whether it would not be better for the Executive Committee to have the responsibility for determining ratios. This is a puzzling problem, and it might be well for the Promotion Committee to be free from it. But, as Dr. Godbold suggests, it is not the major business of this committee. One of our troubles is that we have been wasting our time on the question of what we will do with the money which we never get. Instead of this we should be exercising ourselves about how we are to get the money needed for the maintenance of all our work. This, there can be no doubt, is the major problem of the Promotion Committee, and if they turn aside from anything else they will be in the turn aside to anything else they will be in the since it came into being.

The work of the Promotion Committee is pretty well laid out for it by the Convention, which instructed the Committee to go back to the every member canvass in each church and try to secure a minimum pledge of a tenth from each member. If this is done we are on the road to recovery.

The other suggestion of Dr. Godbold, namely that certain of our institutions be taken wholly or partly out of the budget and given the right of way to "root hog or die" is one that keeps coming up to confuse the minds of our people. It has been considered for months, was considered at the Convention, was given consideration by the Committee which recommended the Promotion Committee and defined its work. And it was not approved. It will produce confusion to introduce it now.

Three things are said in this connection. First, it will certainly preceptitate confusion. To have a program which covers a part of your work and allow extra program objects to work outside the program brings confusion. It would eliminate these objects from consideration by the people generally, nobody being responsible for them except special agents of these institutions. Again our people need these institutions and need to be educated as to their worth. They are just as scriptural as any other part of the work.

There is one possible alteration which the Convention itself, not the Promotion Committee, might consider. This suggestion has been made by others, namely, that the current support of these institutions be a part of the budget of the Cooperative Program, but that money for buildings and endowments be secured by independent effort. That is for the Convention to consider.

C. A. Voyles, pastor of Southside church, Shreveport, has held his own meetings for six years. This year Otis Thompson led the singing. There were 56 additions.

"ALL THE BOYS DO IT"

(William James Robinson)

"Dad, may I smoke?" asked Robert, as his father lighted his pipe after dinner.

"I rather you would not, son."

"But, dad, all the other fellows do—every boy in my fraternity does and I feel silly refusing."

"You should never feel silly for doing a wise or manly thing," said his father. "I wish I had never smoked!"

"But, dad, many leading men smoke, good men, too; even our school principal does, but you insist that I be eccentric and sissy."

"No, son, not that! I only want you to be manly, and be strong enough to stand alone for the right, but do as you like."

The fact that all the fellows are doing a certain thing does not prove that it is the thing to do. It is no credit to anyone to be one of the common herd. The exceptional man is the one to imitate. Unless a youth is willing to stand alone, or be one of a very small group, he will never rise above the ordinary. A chunk can float with the current of a stream, but it takes well directed energy to go against the current and ascend a stream.

Had Thomas A. Edison done as all the fellows were doing he never would have distinguished himself. Had Lincoln fallen in with the common herd he would have lived and died in obscurity. Had William Cary been content to be one of the ordinary preachers of his day he never would have become the father of modern Christian missions. John Bunyan, the wandering tinker, determined to break with his environment and give himself to an exalted service. He did it and wrote the greatest allegory of all time. Even the reproaches heaped upon him have become a halo of glory to his immortal name.

It matters not to what station in life you were born, you will have to struggle to maintain yourself creditably. Many boys and girls born to the best possible advantages find themselves at the bottom strata of society. The conditions that are commonly called advantageous often prove to be insurmountable handicaps; and the conditions usually regarded as deplorable often inspire the unfortunate to strive to achieve, and are made stepping stones to eminence.

Truly there is "no excellence without labor." The youth that is unwilling to aspire, to toil, to sacrifice that he may achieve deserves to be "a hewer of wood and a drawer of water" for his more worthy fellows all his days. Why not? The youth that rates himself as an ordinary fellow will never get a higher estimate placed on himself. It is far better to have striven for the master of some great task and failed utterly than never to have tried.

The glory of the acorn is not in concealing its possibilities, but in unfolding them till they become a giant oak. The glory of youth is in growing into a giant of usefulness, generous helpfulness to one's generation and all succeeding generations. Whoever does not desire to so unfold consigns himself to serfdom.

—BR—

LARGER SUPPORT OF FOREIGN MISSIONS

(By W. Eugene Sallee)

(Written a few days before his sudden death)

In re-reading the life of David Livingstone recently, I came upon the following quotation from his sister in which she is writing about the conversation of her father and brother on the night before Livingstone left his home to go as a missionary to Africa.

Here is the quotation:

"I remember my father and him talking over the prospects of Christian missions. They agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses."

A few have caught such a vision. But the number is all too few. Is it harder to invest money than it is to invest a life? The economical scale on which our missionary work is carried on makes it easily possible for individuals "to support whole stations of missionaries."

Housetop and Inner Chamber

In India ninety per cent of the educated women are Christians.

Rev. Wayne Alliston, superintendent of the Mississippi Baptist Hospital in Jackson, is assisting Pastor H. H. Webb in a meeting at Liberty.

Dr. E. D. Soloman was initiated as Editor of The Florida Baptist Witness by holding a revival meeting in Margaret Street Church, Jacksonville.

The Baptist World Alliance opens its meeting in Berlin on Aug. 4, 1932, the anniversary of the day Germany went to war with Great Britain.

The meeting at Union in which Pastor G. O. Parker is being assisted by Dr. J. W. Mayfield increases in interest and attendance. Every indication points to a gracious revival.

At the Northern Baptist Convention there was present a young woman from Burma whose grandfather was baptized by Adoniram Judson. She welcomed the recently appointed missionaries who will go to Burma.

It is said that 65 per cent of the churches in the foreign mission territory of Northern Baptists are self-supporting, and that fifty per cent of those in the territory of Southern Baptists are self supporting.

Evangelistic Singer D. Curtis Hall is spending part of the summer in Olathe, Colorado, in the heart of the Rockies. We know of no better place to be invigorated. Brother Hall will soon be back at State Line and ready for service.

Brother E. A. Rushing writes that Dr. W. E. Farr accepts the call to Itta Bena, beginning August first. Thanks are extended all who have expressed an interest in helping them to locate a pastor. Dr. Farr resigns at Prentiss and Tchula.

Hazlehurst Church found "Family Day" to be very helpful and fruit will come of it for a long time to come. The Sunday school gave \$81.76 in the special offering to the Orphanage. Last Sunday the Sunday school observed Church Building Day.

We read the daily paper to find out what is going on in the world; we read the denominational paper to find out what is going on in the Christian activities; we read the Bible to find the will of God. In which respect are you best informed?—Hazlehurst Bulletin.

Dr. W. A. Sullivan has declined the call to Gilmer, Texas, and will remain with the church at Natchez. We are glad he will still be with us in Mississippi where his kind of man is needed. The Natchez Democrat pays him a deserved tribute for his leadership in Natchez.

Mr. Hoover's proposal of a suspension for one year in debt payments among the nations engaged in the World War brought immediate help to business. The chief difficulty in the way of success of the plan at present is the uncertain attitude of France, which seems to fatten on the distress of other nations.

The Executive Committee of the Southern Baptist Convention reports receipts in May for the Cooperative Program of \$198,926.41. Of this \$75,786.24 were designated. The amount received from Mississippi for the budget was \$8,320.39; and designated \$3,774.52, being eighth in the list of contributions.

A bill has passed the Tennessee Senate making it necessary to show a poll tax receipt by both parties before getting a marriage license, or before contracting for any work for the state or for any political subdivision. It is estimated that such a bill becoming law would add a million dollars to the school fund.

Dr. Hendon M. Harris and family are happy in their new home and work at Madison, Indiana. Already he has held a revival meeting in North Madison, also conducted a Daily Vacation Bible School in his church with 206 enrolled. Other churches in town joined together for a similar school. Dr. Harris will be in Mississippi for two meetings this summer. The Baptist Observer of Indiana, says his people in Madison gave him a great welcome.

We are publishing this week a report from Knoxville, Tenn., as to the way the pastors there have already begun to prepare for the every-member canvass recommended by the Southern Baptist Convention. We do this because these men will be an example and an inspiration to the rest of us, and we hope everybody will read the report of what they are doing. It will be remembered, of course, that Knoxville is headquarters for the Brotherhood, where our Layman Secretary and Committee live. These men will have a worthy part in this most needed undertaking. Let's all get ready for the every-member canvass. Listen for the report of the Promotion Committee, which meets in Birmingham July 7.

The Religious Herald says: The appetite for power is inherent in the Roman communion. The whole attitude of this ancient organization toward religious freedom is uncompromisingly hostile and freedom in religion is a civil as well as religious right. We shall never be able to understand how men whom we honor and trust and who were better acquainted than we can ever hope to be with the whole history of this business, could have brought themselves to the point, as some of them did three years ago, of publicly declaring that to suspect the Roman Hierarchy of any hostility to religious liberty or any desire to control in temporal matters was bigotry of a hateful sort. Certainly recent events clear the air of any such nonsense as this.

An unusually beautiful wedding was that of Mr. Hubert G. Street and Miss Ruth Watkins at Clinton last week. The bride is the daughter of Dr. and Mrs. A. C. Watkins, formerly missionaries in Mexico, now residents of Clinton. The groom is a recent graduate from Mississippi College and is at the head of the consolidated school at Tinnin. The wedding was on the lawn of the Watkins home, just at sunset. Dr. Watkins gave the bride away and Dr. Lovelace, the pastor, performed the ceremony. The bride's sister was the bride's maid and Rev. J. H. Street was the groom's best man. Mrs. Street was graduated from Hillman and Mississippi Colleges and from the Louisville Training School.

Sunday was a happy day with the saints in Antioch Church, Warren county, for they had completed their church building in hard times, had paid every cent of its cost and had about \$2.00 balance in the treasury. The organization has carried on for many, many years. The center of the community had shifted and the old house was inadequate. The present building provides for Sunday school and B.Y.P.U. and W.M.S. work, all of which seems to be in flourishing condition. On Sunday afternoon Pastor Davis led the dedicatory service, offering the prayer and presiding over the whole program. The editor was particularly pleased to be present and to take part, for he had been with these people and their fathers and mothers in a meeting about twenty-five years ago. Prof. Kelly was chairman of the building committee and all the people worked with joy to complete the building, which is a credit to the community and we trust will long glorify the Master. They begin their meeting early in July and already are making preparation for it. They also entertain the Hinds-Warren Association in October. This is now the only rural church in Warren county.

The International Labor Office says there are 20,000,000 unemployed in the world.

There were enrolled at the Northern Baptist Convention 1,720 messengers and 2,171 visitors.

Calvary Church, Jackson, by heroic effort, raised the \$10,300.00 necessary to meet the installment on their church debt, July 1st.

One hotel at Atlantic City, Chalfonte-Haddon Hall, tells its guests that liquors forbidden by the Constitution of the United States must not be used in any room in the hotel.

What is a first class scout? We pass that on to you. But we can tell the world what is a first class Baptist. He is one who takes and reads his denominational paper. He will be found doing his duty all down the line. Brother Pastor, how many have you in that class in your church?

Pastor W. M. Fore, of Grand Bay, Ala., helped Pastor H. L. Tully in a meeting at Wylam church, Birmingham. There were 36 additions, thirty of them by baptism. The pastor had made good preparation for the meeting and brother Fore found it a joy to be with him and his fine church.

Home Missions Council says there are 10,000 villages in America without any sort of church; 30,000 without a resident pastor and 13,400,000 children under twelve receiving no religious instruction; more than half our population not connected with any religious organization. This is a fearful indictment, if true.

It is said that there are 304 students in Bacone College representing thirty tribes from fourteen States. For next year applications have been received from five tribes never before represented. Last year 100 students were turned away for lack of room. Secretary of War Patrick J. Hurley is an alumnus of Bacone.

Northern Baptists commended the campaign for temperance education and resolved to "stand by and vigorously support by voice and vote all civic and political leaders, who sincerely stand for the Eighteenth Amendment and its better enforcement in our land." The Convention also favored the U. S. going into the World Court.

The American Issue reprints an editorial from a daily paper in the eastern section of the country in 1897 which gives an account of disgraceful drunken orgies at a football game between two great universities. And notice that this was twenty years before Prohibition. No, Prohibition has not introduced drinking among students and other young people.

What would those who conduct departments in The Baptist Record representing features of our denominational work think of being charged for space used, and paying for it by getting subscriptions to the paper? Would it not be fair to all concerned to pay actual cost for the space used, and paying for it by getting subscriptions to the paper? Would it not be fair to all concerned to pay actual cost for the space used, and allow this charge to be reduced by amount sent in from their representatives for subscriptions? Why should the paper have a deficit every year and carry everybody's load? These are questions which we wish everybody would think about. In the mean time here's a free ride for all passengers, baggage and freight.

At Ridgecrest, N. C., Social Service week is July 19th-24th. The Young People's and Adult Bible Conferences come July 26th and end August 1st. From August 2nd-7th there will be preaching twice daily by Dr. Robert G. Lee. This is followed by Writers' Week which is the first week of August. August 9th-15th there will be preaching twice a day by Dr. Louie D. Newton. There will also be addresses each morning by Miss Emma Leachman. Perhaps there will be nothing greater in the Assembly than that which comes August 16th-23rd when Dr. George W. Truett, of Dallas, Texas, will preach twice daily. This season is followed by the Faculty Retreat. If you want further information concerning Ridgecrest, write to Mr. R. F. Staples, Manager, Ridgecrest, North Carolina.

Editorials

MONOTHEISM AND MISSIONS

There could hardly be a greater spiritual nerve tonic than the words which accompanied revelation on Mount Sinai: "Hear, O Israel; the Lord our God, the Lord is one." This is the foundation of religion and revelation. It is the starting point in surveying the lines of truth and determining all relationships. Unless we start here there is nothing but confusion and chaos. Unless this truth and this confession form the basis of our faith there is no such thing as a physical universe; no basis of human fellowship, no hope of agreement as to what is truth or where it is to be found. One God is the hope of humanity in arriving at any agreements or reaching any conclusions which would be final and satisfying. This item of faith must form the basis of our theology and the foundation of morals and the inspiration of religious activity. It has been the vitalizing force in Mohammedism, with its cry of "There is no God but God." It has been the strength of Judaism, which has produced the most virile and persistent race of men on earth. And in both cases it is the strength of the theological battle cry which has produced the effects noted: The Lord our God, the Lord is One." If we were writing a ritual to be repeated in public worship in every assembly, these words would be the first to be spoken.

We are saying this because a virile religion will be a missionary religion. If it is one that goes deep into the soul of its adherents it will reproduce itself by missionary effort. I have believed, therefore have I spoken, is still the deep philosophy of religious propagation. A truth that takes deep hold upon us will force us to bring it to the attention and faith of others. You can no more plant this truth in the heart of man without necessitating its spread, than you can plant seed in the warm, moist earth without causing it to spring up.

It was this one truth in the Jewish nation which made them propagandists wherever they went. They compassed sea and land to make one proselyte. True they did not accept enough of other truths to make their morals what they ought to be but it was their monotheism that made them missionaries. The same has been true of Mohammedans who are now over-running pagan Africa, and a few centuries ago came near over-running idol worshipping "Christian" Europe. Contact of Monotheists with idolaters awakens the missionary impulse which is inherent in the truth that there is only one God. Truth has as much effect on the mind and life as wood on a fire, or electricity passing through a copper wire has on machinery. It sets things in motion.

Notice how closely the Bible connects Monotheism with the religious motive of love. "Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength." Love is the religious motive; the motive which produces all Christian virtues and all Christian activities. And this is possible only with Monotheism. Only those who believe in one God, really love God. Others fear their gods but they do not love them. The greatest missionary in the world said, "The love of Christ constraineth us, for if one died for all, then all died that they who live should live no longer unto themselves, but unto him who loved them and gave himself for them.... We are ambassadors on behalf of Christ. We beseech you, be reconciled to God." This same man when he had said, "Nothing shall be able to separate us from the love of God in Christ," immediately followed it with the statement of his distressing anxiety for the salvation of Israel.

There is a logical as well as an emotional necessity for missionary effort on the part of those who really believe in One God. If there is one God then there can be but one standard of righteousness and one system of truth. The loose conception of truth and righteousness which sometimes finds expression in such words as "The

heathen's religion suits him. Why disturb him in his faith?" is possible only for one who in his heart of hearts is a polytheist, or believes in no god at all. It is as impossible, and more, for the world to be unified in morals or in any worthy ideals, with a multiplicity of gods as it is to carry on business with no agreed method of computing or measuring time. Heathen and Christian alike now measure a day as twenty-four hours, and all dates are governed by Anno Domini, the year of the advent of our Lord. We could not understand one another without this, and could not do business without a common calendar.

If there is one God then he and alone is entitled to the allegiance and obedience of all men. Is God the God of the Jews only, is he not the God of the Gentiles also? Yea, if so be that God is one. And he will justify the circumcision by faith and the uncircumcision through faith. He must reign till he has brought all things under his feet. If there is any sense of loyalty in our own hearts to our one God and Father, it will be shown in our desire and efforts to bring him into the possession of his own.

If there is one God and only one, then all other forms of worship or expressions of faith are futile, deceptive, false degrading and destructive. A lie can do nothing but harm. Other people have as much right to the knowledge of God as we. The knowledge of the true God is the only hope of deliverance from darkness, ignorance, falsehood. He only is the hope of men in time or in eternity. The oneness of God means oneness in truth, in morals, in all the races of men. To believe in and know the truth concerning the oneness of God puts us under obligation to the whole race of men, and to God as the maker and Savior of all.

THE FOUR TRUMPETS

Before the seven angels began to sound with the trumpets, another angel representing the divine intercession which makes effective the prayers of the saints had mixed much incense with all the prayers offered, and God had indicated the acceptance and effectiveness of these prayers by voices and thunderings and lightnings and earthquakes. Rev. 8:5. This assurance was needed in view of the things that followed the sounding of the trumpets. The guiding hand of God will be in it all, and the final triumph of his people and his cause is assured.

The events and conditions pictured in the things that follow the sounding of the seven trumpets are probably the same as indicated in what followed the opening of the seven seals. But the description is different and the events are told more in detail. All are in sign language, but many signs may be used to indicate the same thing. Just as contentment and security may be shown by a picture of sheep in a pasture, or by people by a fireside. Or strife may be portrayed by a clenched fist or by soldiers shooting at one another.

The sounding of the first trumpet was followed by hail and fire mingled with blood, cast upon the earth, the destruction of a third part of the earth, of the trees, and all the green grass. Notice the effect of this visitation is "upon the earth;" that which follows the second trumpet is "in the sea," and that which follows the third trumpet is in the rivers; and the fourth has its effects on the sun, moon and stars. And in each case "a third part" is affected.

To speak briefly, the effects following the first trumpet are described in language similar to that of Joel, who predicts the gospel era; which language is quoted by Peter on the day of pentecost as being fulfilled. Of course, the language is highly figurative, but strongly significant. The beginning of the gospel was accompanied by world events of great importance. And its progress has been attended by providential occurrences which were intended to prepare the minds of men for its acceptance and to confirm the message as of divine origin. Peter said that what the people saw on the day of pentecost was the fulfillment of the prophecy of Joel. It was the beginning of the fulfillment. There were many providential events which followed that were also the fulfillment of Joel's prophecy. "Blood and

fire and vapor of smoke" were the symbols of judgment as well as of mercy. The preaching of the gospel brings the judgment of God as well as the opportunity to be saved. It is true that whosoever shall call upon the name of the Lord shall be saved. But it is also true that the gospel is the savor of death unto death to others.

Ananias and Sapphirah felt the hot breath of God's wrath; Acts 5. Herod fell under the judgment of God because he persecuted the apostles and defied God; Acts 12. John the Baptist had predicted the blessings of God which would come with the gospel. But he also foretold the fearful judgments which would attend it. "He will gather the wheat into his garner; but the chaff shall he burn with unquenchable fire." "He shall baptize you with the Holy Ghost and with fire." The gospel of grace and forgiveness would be more effectively preached if it were also accompanied with the warnings of the judgments of God. We cannot avoid the conviction that the visitation of floods and fire and cyclone are the veritable accompaniments of the gospel message where it is spurned, or men's hearts are hardened with the love of sin and the world and earthly possessions. Financial depression and panic are but mild evidences of God's displeasure.

The sounding of the Second Trumpet was followed by the casting into the sea of a great flaming mountain, when a third part of the sea became blood, a third part of the creatures died and a third part of the ships were destroyed. This mammoth figure is understood to symbolize world events, or happenings of so colossal a nature as to attract world-wide attention and be followed by consequences of world-wide significance. These events are of a destructive nature, and of such a nature as to prepare the way for the better propagation of the gospel and its more ready acceptance. Such a calamity was the destruction of Jerusalem in the year 70, which wiped out the old Jewish religious system, never to return, and scattered the Jews to the four winds.

Of such a nature was the overthrow of the old Roman Empire a few centuries later, when repeated invasions by the Goths and Vandals crushed the corrupt civilization of the pagan world into dust and made way for the spread of the gospel. It was one of the many fulfillments of the Old Testament prophecy, "I will overturn, overturn, overturn; until He shall come whose right it is." Such an event was the destruction of the Spanish Armada, also the battle of Manila Bay the driving out of the Spaniards from control of all American countries. Such an event was the French Revolution. Such an event, by God's grace, will be yet the effects of the world war, the overthrow of political and ecclesiastical despotism, and opening the way for the gospel.

The sounding of the Third Trumpet was followed by the falling of a star from heaven, wormwood, which corrupted the rivers and fountains of water. This phenomenon is understood to signify the spiritual apostasy of leaders among the followers of the gospel. They themselves become corrupt, fall from their high estate of favor with God and become sources of corruption among the people of God. Rivers and fountains of water apparently symbolize the source and supply of truth and the consequent spiritual life. If these become corrupt by reason of false teachers and corrupt ecclesiastical leaders, what hope is there for the common people? Such a condition is amply and fearfully exemplified in the papacy and the whole ecclesiastical hierarchy.

What follows the sounding of the fourth trumpet is the natural consequence of the conditions following the third trumpet. It is a period of spiritual darkness, the dark ages, which always follow corrupt religious leadership. It is typified by the third part of the sun smitten, the third part of the moon and the third part of the stars, that the third part of them should be darkened. The people wander in darkness and confusion, from which nothing can deliver them but a great world wide Reformation, or a world-wide revival.

When it is said in each of these four instances that "a third part" was affected, the earth, the sea, the rivers and the heavenly bodies, it is

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SOME THINGS NOT IN HEAVEN

Last week there was discussed in these columns the first of the things mentioned in Revelation as not being in heaven, that is, "the sea is no more." The next thing mentioned in the book of Revelation whose absence is notable in heaven, is that "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Death with all its accompaniments, will be a thing unknown.

Death is the curse of man's original sin. It is the universal judgment of God upon the whole human race. All are its subjects and victims. But it is to be abolished by the work of Christ. He is the first fruits of them that sleep. It will be true of those who are risen with Him, that death no more hath dominion over them.

It is true of men today that through fear of death they are all their lives subject to bondage. Every one of us has to face it. And not one of us can avoid it. It is this that takes away our loved ones, and separates them from our sight. The earth is billowy with the graves of generations after generation. The earth is a charnel house of the dead. Tears enough have been shed at death beds to fill the rivers.

But in our future home "death shall be no more." Suppose there were one spot on earth today where death could not reach us. Suppose there were some country in which it were known that no death could ever occur. All would be wishing to emigrate immediately to that land. Long ago it would have been crowded to capacity.

Here is a land where death is unknown. There will never again be a fear of separation. The anguish of soul that some of us have felt here will be unknown. There will be no mourning. Nobody will ever be dressed in black. The pain of heart or of body which we have experienced here will never be feared again. The tears of the past have been dried; the cry of distress will never be heard.

"And I heard a voice out of the throne saying, Behold the tabernacle of God is with men, and He shall tent with them, and they shall be His peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away, and He that sitteth on the throne said, Behold, I make all things new."

No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more.

My heavenly home is bright and fair;
Nor pain nor death can enter there:
Its glittering towers the sun outshine;
That heavenly mansion shall be mine.

—BR—

MEETING OF HOME MISSION BOARD

The Home Mission Board in its annual meeting, faced the tasks before it in a heroic and optimistic spirit. The work was laid out on a basis of \$412,000. One hundred thousand dollars for bonded debts and interest and \$150,000 for bills payable to banks and interest; which leaves little more than \$160,000 with which to do mission work and pay operating expenses.

It will be observed that about 60 per cent of the Board's receipts will be applied to debts and is no doubt what the brotherhood wants. The only way to increase the mission work is to increase our gifts.

Mountain Missions and Schools

The Board, following out the recommendations made to the Southern Baptist Convention, disassociated itself from the operation of Mountain Schools. The operation of these schools in the

ASSOCIATIONAL MEETINGS

Association	Time	Place
Lafayette Co.—Sept. 8		Shiloh Church
Grenada Co.—Sept. 9		Mt. Paran Church
Tippah Co.—Sept. 9		Fellowship Church
Benton Co.—Sept. 9-10		Ashland Church
Marshall Co.—Sept. 9-10		Holly Spgs. Church
Noxubee Co.—Sept. 9-10		Gholson Church
Yalobusha Co.—Sept. 9-10		Hopewell Church
		7 mi. S. Water Valley
Lee Co.—Sept. 10		Plantersville on Frisco R.R.
		7 mi. E. Tupelo
Alcorn Co.—Sept. 10-11		Tishomingo Chapel Ch.
Calhoun Co.—Sept. 15		Bentley Church
		9 mi. S. Vardaman
Lauderdale Co.—Sept. 16		Hebron Church
Union Co.—Sept. 15-16		Bethel Church
		18 mi. S.W. New Albany
Coldwater—Sept. 16-17		Olive Branch Church
Oktibbeha Co.—Sept. 17-18		Pleasant Ridge Ch.
Pontotoc Co.—Sept. 17-18		Toccopola Church
Sunflower Co.—Sept. 17-18		Roundaway Ch.
Lebanon—Sept. 22-23		Hickory Grove Ch.
		Forrest Co.
Jasper Co.—Sept. 23		Lake Come Church
Pearl River Co.—Sept. 24-25		Poplarville Ch.
Tate Co.—Sept. 24-25		Hickory Grove Ch.
Madison Co.—Sept. 29		Good Hope Ch. 12
		mi. E. Pickens
Rankin Co.—Sept. 30		Concord Church
Neshoba Co.—Sept. 30—Oct. 1		Mt. Nelson Ch.
		8 mi. E. Philadelphia, DeKalb rd.
Zion—Sept. 30—Oct. 1		Montevista Ch.
Choctaw Co.—Oct. 1		Bethany Church
Bolivar Co.—Oct. 1		Merigold Church
Franklin Co.—Oct. 1-2		Hopewell Church
Tallahatchie Co.—Oct. 1-2		Philipp Ch.
Kemper Co.—Oct. 2-3		Corinth, 18 mi. from
		DeKalb, S.W. part of Co.

future will be in the hands of local boards of trustees and the schools will be operated without financial responsibility or obligation on the Home Mission Board, except such appropriations as the Board may make to the schools.

The Board is giving the use of the school properties to the local boards of trustees, without cost, for their use in operating the schools. A resolution was also passed setting forth the purpose of the Board to deed Mountain School property to the local boards of trustees just as soon as the property could be cleared from the bond mortgage, the Board retaining a gift contract covering its equity in the property.

The work of Dr. O'Hara, the Superintendent of Mountain Schools and Missions, is enlarged so as to include Schools of Missions. It will be his task to help local boards of trustees in adjusting themselves to the new arrangement and in assisting in putting on such local campaigns as are necessary to take care of local indebtedness on the schools. This work, however, will not require all of his time and so he has been given, in addition to this, the superintendency of Church Schools of Missions. It is the desire of the Board to assist pastors and churches through this Department in every way possible in putting on Church Schools of Missions. Dr. O'Hara will give a good deal of his time to this work now and later on, when the Mountain Schools have adjusted themselves to the new arrangement and no longer need his services, all of his time will be given to this important Department of work.

Mrs. Una Robert Lawrence has been continued as Mission Study Editor and will cooperate with Dr. O'Hara in the work of putting on Church Schools of Missions and with the W.M.U. in preparing literature for the March Week of Prayer. The Publicity Department will be handled from the Headquarters Office, but Mrs. Una Roberts

Liberty—Oct. 3

Carroll Co.—Oct. 6
Copiah Co.—Oct. 6-7
Jone Co.—Oct. 6-7
Tishomingo—Oct. 6-7
Union—Oct. 7
Pike Co.—Oct. 7-8
Scott Co.—Oct. 7-8
Winston Co.—Oct. 8
Yazoo Co.—Oct. 8
Holmes Co.—Oct. 8-9
George Co.—Oct. 8-9
Marion Co.—Oct. 8-9
Mississippi—Oct. 8-9
Kosciusko—Oct. 9-10
Deer Creek—Oct. 13
Panola Co.—Oct. 13

Leflore Co.—Oct. 14-15
Lincoln Co.—Oct. 15-16-17
Leake Co.—Oct. 16
Walthall Co.—Oct. 17
Simpson Co.—Oct. 20-21
Newton Co.—Oct. 21-22

Clarke Co.—Oct. 21-22
Riverside—Oct. 22-23
Jeff Davis Co.—Oct. 23

Hinds-Warren—Thurs. after State Fair

Please give us dates and places of the following:
Harrison—Chickasaw Co.—Clay Co.—Columbus Co.—Covington Co.—Green Co.—Itawamba Co.—Jackson Co.—Lawrence Co.—Monroe Co.—Montgomery Co.—Mt. Pisgah—New Choctaw—Oktibbeha—Perry Co.—Prentiss Co.—Smith Co.—Wayne Co.—Webster Co.

Lawrence, as heretofore, will continue to furnish material for publicity as well as prepare and edit Mission Study books. It is the program of the Board to get out a graded course of Mission Study books just as soon and as rapidly as possible.

Miss Emma Leachman will continue as Field Worker with the women. She has been doing a very excellent work through the years. Her services are in great demand for Mission Schools, group meetings, divisional conferences, encampments, assemblies and regular church services.

Dr. J. B. Lawrence was heartily re-elected Executive Secretary-Treasurer of the Board. In addition to being a great preacher, he is a wonderful business executive and the Board has unbounded confidence in his leadership and believes that if we will give him only a moderate amount of cooperation and prayers, that he will, in a few years, lead us out of debt and keep us out.

The opportunities of the Home Board service was never greater than at this hour and we believe our people will generously support, by their prayers and purses, this wonderful agency that is ministering so effectively in our beloved southland.

W. A. Hewitt, Miss. Member.—

—BR—

The population of the United States has increased fifty-eight per cent in the last thirty years. The number of young people attending high school has increased 517 per cent. The number attending college has increased 417 per cent.—Ex.

—BR—

In 1905 Southern Methodists had 400,000 more in Bible schools than Baptists. In 1925, twenty years later, Baptists had 400,000 more in Sunday school than the Methodists. Now, 1931, the Baptists have 800,000 more in Sunday schools than have the Methodists.—Watchman-Examiner.

WHY THE ASSOCIATION SHOULD BE ORGANIZED FOR SUNDAY SCHOOL WORK (Article No. 4)

(Jasper N. Barnette)

In the previous article we discussed the possibilities of the district association in the development of our smaller and weaker churches. In this article we wish to discuss why the association should be organized for Sunday school work. We give six reasons.

First, limited time and nature of program in annual district association meetings make it necessary. The usual time is two days. The program covers every phase of the work. No time is available for a practical discussion of plans and methods. The opportunities are so many and the needs so challenging, that more time is needed for the consideration of the practical phases of the work. Even quarterly or fifth Sunday meetings are not frequent enough. Monthly meetings with helpful programs will enable the associational officers to sustain interest and to conserve the results of their labors.

Second, un-enlisted churches demand it. Southern Baptists in 1929 had 7,302 churches not giving to missions, 6,637 churches which did not baptize a single convert, and 3,038 churches without Sunday schools. There are many more churches not doing much better in the work of winning the lost or giving to missions.

What shall we do with these un-enlisted, non-contributing churches? They are located in city and country. Southern Baptists organized them. They are our responsibility, they are our opportunity. The suggestion has been made that they be dropped from the denominational minutes. Would this help them? Would this help the Baptist cause? What would become of them if they were dropped? Would not such neglected communities become fertile soil for various sects and "isms"?

Think of a farmer giving away part of his land just because he had not cultivated it and so had not received a harvest, although the land was rich and fertile. The land would right soon be taken by weeds and briars or washed away by the rains. Or what mother having four children and one of them is not well-developed, doth not lavish her love and care and effort upon this child, so that he, too, may grow and come to strong manhood and take his place in the world, a son to make the heart of any mother rejoice.

If we are missionary Baptists, then there is only one thing we can do; develop these churches and give them a chance. While the results of a small church are frequently inconspicuous, the importance of such work is easily recognized by thoughtful people and certainly by Christian people looking at this task with the eyes of Christ.

The right kind of associational work, bringing the representatives from all of the churches together at frequent intervals will locate and cultivate all these undeveloped churches and bring them to self-support and to the support of all outside causes. We believe the functioning Sunday school associational organization is the most practical and resultful means Southern Baptists have whereby all of these churches may be reached in a definite way at the minimum cost to the denomination.

Third, the unity of Southern Baptist Sunday school plans and methods make it imperative. The inter-denominational and anti-denominational forces will continue to attempt to make inroads within and on our denominational solidarity. We will find here and there efforts made to turn our churches away from our Baptist lesson helps and our distinctive principles and methods. A functioning associational organization can protect our people from those in and out of our churches, in and out of our denomination, who are obsessed with ideas which might, and often do, prove hurtful to Baptists.

Fourth, present possibilities challenge it. We have millions of people in our territory not enrolled in any Sunday school. Southern Baptists reported at Birmingham a net gain in Sunday school enrollment of 65,000. This is encouraging. We must remember, however, that this gain was made in probably not over 40 per cent of our

churches. Our obligation is to carry the plans which 40 per cent of our churches used to produce this growth to the 60 per cent of our churches which did not have any increase while in some of them there was a sad decrease.

There are millions of white boys and girls sixteen and under in the South not even enrolled in the Sunday school. This means that they are growing up in spiritual illiteracy. These millions of citizens are our future leaders. If we teach them the Bible, we must do it now. The Baptist churches throughout the South must do a large part of the task if it is ever done.

Fifth, our missionary work is suffering because of lack of it. When the majority of Southern Baptist churches come to have a scriptural plan of giving, it will relieve our mission boards of debt and will enable us to extend our missionary endeavors. The success of all our work is, to a large degree, bound up with the finances of the local churches. If a church is behind with running expenses and spasmodic appeals are made from time to time to meet current bills, the spirit of the members will be dampened. In such a church there is scarcely ever any money for outside work. The missionary causes must go along as best they can; the cry of the orphan falls on deaf ears, or at least ears unable to respond.

The right kind of associational work will encourage, inform, and enlist our churches in scriptural giving. In one association, eight out of thirteen rural churches have been enlisted in a plan of weekly giving. In another association, fourteen out of nineteen rural churches have been led to adopt a plan of weekly giving. This can be done in all of our associations.

Sixth, it will make possible continuous efforts for the development of the churches. An associational organization holding meetings each month will be able not only to start plans but can carry them out successfully. In the frequent meetings, the associational officers will have an opportunity to bring all the leaders together each month and keep the important things continually before them. It is a good thing to bring our leaders together and kindle their enthusiasm and stir their emotions. It is a much better thing to help these leaders actually work out their own problems and to do this with their own people.

In another article, "The Plan of an Associational Organization Needed," will be discussed.

ATHEISM'S ADVANCE AMONG STUDENTS

(By George T. B. Davis)

A tragic situation exists today in the universities, colleges, and schools of the United States and Canada. During the past few years infidelity, agnosticism and atheism have been making rapid gains in many of our educational institutions, with the result that multitudes of students are wavering in their faith, or have fully renounced their former beliefs.

The student publication of the University of Toronto recently declared that a majority of the students were "practical atheists." A person connected with a large boys college in an Eastern state said a few weeks ago that most of the boys in the school were infidels or atheists. Forty girls in a single society in a leading college in the South declared their disbelief in God. Such conditions are fast becoming typical rather than exceptional.

A certain atheistic association is securing the names of students in colleges and schools, and sending them their pernicious soul-destroying literature. Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction and not lift a finger in their defense? God forbid!

In the Word of God we read that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So in this hour of crisis in the schools of our lands a significant campaign has just been inaugurated to help in checking atheism in the colleges, and in seeking to win the students to a saving knowledge of Christ. The new movement is known as "The Million Testaments Campaign for Students in the United States and Canada." The aim is to present, carefully and prayerfully, a million at-

tractive New Testaments to the students in the universities, colleges and schools of both countries, and to have the Word watered by such a mighty volume of believing prayer, that revivals will sweep through hundreds of schools and colleges, and that thousands and tens of thousands of students will be born again into the Kingdom of God.

In speaking to a group of men in Philadelphia Rev. R. R. (Bob) Jones, president of the Bob Jones College, deeply stirred them by his portrayal of the infidel and atheistic conditions existing in the schools of the United States at the present time. In the course of his address he told how large numbers of young men and women from godly homes are having their faith in God wrecked by the atmosphere and teaching of many of our schools. He said:

"Some time ago I spoke to a great Southern audience. I pictured the atheistic drift in the educational life of America. A man sat on the front seat and followed my every word with an expression of agony I have rarely seen on a human face.

"When the service was over his pastor said to me, 'Did you see that man who looked like the incarnation of agony? He sat in the front seat today. He is a member of my church. He is one of the truest Christians I have ever known. He is on my board. He had one daughter. She was a beautiful child. She grew up in the Sunday school and church. She finished high school. 'He sent her off to a certain college. At the end of nine months she came home with her faith shattered. She laughed at God and the old-time religion. She broke the hearts of her father and mother. They wept over her. They prayed over her. It availed nothing. At last they chided her. She rushed upstairs, stood in front of a mirror, took a gun and blew out her brains.'"

"Some time ago in a city in the great Northwest, we were conducting a revival campaign in a large tabernacle. One night I dismissed the crowd and started out of the building. A feeble old man came down the aisle and took me by the hand. 'I would like to speak to you a minute, Brother Bob', said the old man, with a trembling voice.

"All right," I replied, "I will be glad to talk with you." He looked at me a minute and then said, 'Let me get where I can prop against the wall, for I am feeble and old and tremble in the knees.' We walked down the aisle toward the door, and he leaned his old stooped shoulders against the wall.

"Brother Bob," he began, "I am an old superannuated minister of the Gospel. I came to the great Northwest as a missionary. It has been nearly sixty years now since I arrived in this country. When I came here I brought my bride. Oh, how happy we were! We were young and everything was beautiful. We were happy in God's work.

"After I began my ministry here in the Northwest it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, 'We must build us a church school so we can educate our own children.' We perfected the plan. I subscribed a hundred dollars a year. You know I never made over a thousand dollars a year preaching. My dear, sweet wife made her pledge, and though she wasn't strong physically, she did her own washing and saved the money to give to the school. We never had but one child. He was a boy.

"The old man's face lighted as he continued. 'He was a great boy, bright, clean, obedient, Christian. He graduated from high school with honors. We were proud of him. He was president of the young people's society in my church. He prayed in public. Everybody said he was an ideal preacher.

"The day came when he was to go to college. It was the happiest day of my life. Wife and I stood on the front step and kissed our darling boy good-by. We both cried. We didn't cry because we were sad. We cried because we were proud of our boy. He looked so manly and clean as he went out the gate, and his shoulders were so broad and he was so erect. That night wife

and I got ready the bed to say her, and she prayed a Father, we thought to educate our about him. He school, and we good as he was

"Then the old shoulders back flashed fire while I had been, the devil h lege. A skept ment. At the home with his eist, laughing preach, and at is a middle-age atheistic bum. ters to the pap ist, and laughs sixty years, an faith.

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and I got ready to retire. We knelt together by the bed to say our prayers. I put my arm around her, and she put her little frail arm around me, and I prayed a prayer something like this: 'Our Father, we thank Thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us.'

"Then the old man straightened up, threw his shoulders back like a soldier on parade, his eyes flashed fire, and he set his jaw. 'Brother Bob, while I had been preaching to my country church, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum. Brilliantly educated, he writes letters to the papers and signs these letters 'Atheist,' and laughs at the gospel I have preached for sixty years, and makes fun of his old mother's faith."

"Brother Bob, wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone."

One of the chief features of the campaign for students is a plan to enlist as quickly as possible 100,000 people to pray daily for revival and for the students. Neat prayer cards have been issued giving suggestions for definite daily intercession. Supplies of these will be sent free of cost, postpaid, for distribution in churches, Bible schools, and the like. You can render splendid service by sending for 10, 50, 100, 500 or more of these prayer cards to put in the hands of praying people in their church or community or city. A stirring leaflet entitled "Three College Shipwrecks" has also been issued, and supplies will be sent free of cost, along with the prayer cards, upon request to the Million Testaments Campaign for Students, 1505 Race Street, Philadelphia, Pa.

Some weeks ago in an English periodical Rev. Samuel Chadwick, Principal of Cliff College, made a striking and significant statement regarding the power of intercessory prayer. He said: "The fervent supplication of one soul moved of God is an immeasurable force." Will not each one who reads these lines pray fervently day by day for an outpouring of God's spirit upon our lands and upon the students, and for God's blessing upon this new movement to bring back to the Lord the students who have lost their faith, and to lead multitudes into the glorious light of the gospel?

If God's children throughout the United States and Canada will pray fervently day by day, who can estimate the far-reaching influence of their intercession in opening the windows of Heaven and transforming the spiritual atmosphere of our educational institutions? Is it too much to expect that in answer to nation-wide united prayer, and through the widespread distribution of the Word of God, real spiritual awakenings will be witnessed among the students during the coming school year?

—BR—
Dr. Homer P. Rainey, Texan, has resigned the presidency of one Baptist College to accept another, going from Franklin Indiana to Bucknell in Pennsylvania.

—BR—
It is said that the United States' appropriation for war is larger than that of any other nation. This does not mean that we have the largest army or the largest navy, but that what we have costs us more.

—BR—
Rev. H. H. Hargrove, of Grand Prairie, Texas, has been with Pastor N. A. Edmondson in a meeting in Shubuta, where about fourteen were added to the church and much other good accomplished. Brother Hargrove has been greatly blessed in his own work in Texas, where in two years about 200 have been added to the church, and a new building is now under construction.

KNOXVILLE PASTORS PREPARE FOR SIMULTANEOUS EVERY-MEMBER CANVASS

(By O. E. Turner, Chairman, Local Committee)

In a quiet, determined way, the Knoxville Baptist Pastors' Conference have set about the task of building up sentiment and laying the foundations for the actual work of putting on a thorough every-member canvass in every church in East Tennessee as soon as the Promotion Committee of the Southern Baptist Convention announces its plans and fixes the date for the simultaneous effort.

Immediately following the Birmingham Convention a committee was appointed to study ways and means of promoting the movement. The one aim of this committee has been to create the sentiment and disseminate the information that would make the churches of East Tennessee unanimously and immediately responsive to the whole Southwide program. On every hand the people seem hungry for a great forward looking unified program; and so the local committee has found the pastors and laymen of this section eager for action. The proposed simultaneous every-member canvass is meeting with instant approval wherever its Scriptural background is taught and its far reaching significance to the local and world-wide program of the Church is made clear. As one pastor expressed it, "It tracks the Bible plan; it is simple—easy to understand; it lays the responsibility upon the Church; it is permanent; it will increase in strength and fruitfulness for all causes with the passing of the years because it offers each Church an unfailing method of teaching and actually enlisting our people in God's plan for financing His Kingdom."

The local committee's problem has, therefore, been to keep up with the demand for something our people can now be doing by way of preparation for the Southwide effort. Already the Pastor's Conference has devoted two of its Monday morning hours to a consideration of the plan, and, under the leadership of Dr. J. T. Henderson and his associate, Mr. T. H. Haynes, has conducted an enlistment conference for the pastors and laymen of East Tennessee.

The conference was held at the First Baptist Church, and met for four evenings. Several days in advance of the meeting Mr. Haynes sent out circular letters to a large number of laymen and pastors calling their attention to the importance of being present, and on Sunday preceding the opening session on Monday, a large number of laymen went into the Churches and made personal announcements, urging the people to attend.

Sixty-four Churches were represented in the attendance, which averaged 208, half of whom were deacons and pastors. Following this, Dr. Henderson taught his book "Financing A Church," for forty minutes, and then led in a twenty minutes open conference on the same subject. The meeting was closed each night with an informational lecture on what we are actually doing now in our denominational program.

Those who attended the meetings were enthusiastic over the benefits derived from it. Almost with one accord they said, "This information must be carried out to the last one of our Churches. Let the committee continue its work. There must be no lull." Representatives from both country and city Churches said, "We want such a school in our Church. We are going to put on a real every-member canvass."

One pastor said, "My wife and I have driven 84 miles every evening to be in these meetings. I do not think our Church has ever put on an every-member canvass, but we are planning to have a school and expect to put on the canvass this fall. This meeting has meant more to me than any of its kind I have ever attended."

Another one said, "I have been a pastor for 31 years, and have never had an every-member canvass. I am converted. I believe in the every-member canvass and mean to put one on in my Church. I want Dr. Henderson to come to us for a school. I believe the every-member canvass will bring more money for the local program of

the Church and for all other phases of its work than any other plan."

Pastor after pastor said, "We are ready to go." One man said, "When I came back from the Birmingham Convention and reported that meeting, I told of this great forward-looking movement. I could hardly wait for the time to come for these conferences. Now I can hardly wait for the Promotion Committee to meet and outline the program. I believe with all my heart in what Mr. J. H. Anderson said, 'This is our last chance to get out.' God is extending His mercy and opportunity. If we do not take advantage of the opportunity, we do not know what is in the future for us."

Everywhere let the fires be kindled! "On the first day of the week, let every one of you lay by him in store as God has prospered him." Every member, every Church, every Association, every State Convention—"that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"ONLY THE SOLDIERS CAN SAVE US"

In an editorial headed "Only the Soldiers Can Save Us," the Christian Century says a thing which is worthy to be passed on to our readers:

"The country needs the help of its ex-service men! They, and none other, can render a service which is vitally important. Unless they will take the lead in the formation of a wise and patriotic sentiment regarding this whole matter of bonuses, 'adjusted compensation,' loans, pensions and all the rest of it, the country is in for just another such half century of political jobbery as followed the civil war, and on a larger scale by so much as the number of interested individuals is larger in this case than in the former one. Nothing is easier than the formation of an ex-soldier bloc, and nothing is more vicious. The thing almost does itself unless effective resistance is offered by the ex-soldiers themselves. The worthy sentiments of gratitude and patriotism on the part of the public are part of the materials out of which such a situation is built up. The self-interest of the less responsible element among the veterans furnishes the rest. The force that manipulates these materials is the ambition of the politicians who are anxious to exploit the soldier vote for their own purposes. Let the soldiers refuse to be exploited and the scheme falls to the ground. Here is a chance for the Legion to justify its existence."

Now all that the Christian Century says is true and more still is true. Unless the better element of the ex-service men will themselves raise their voice against legalized prize fights, for instance, the country will have a long siege of this blight on its civic life before it is ever overthrown.

The American Legion, like many others of us, needs a case of heart regeneration. Every politician in the land is afraid of it; and unless the Legion saves itself first, and then exercises a salutary influence on the citizenship it will be bad for the country.—Alabama Baptist.

—BR—
Our sympathy goes to the family of Mr. J. F. Jacobs, of Clinton, S. C., who passed away recently. He has for many years been manager of the Jacobs & Co. Adv. Agency, with which we have done business for a generation.

—BR—
Mr. A. R. Adams, who has been a minister in the Disciples denomination for several years, was recently received into the Immanuel Baptist church in Hattiesburg and preached for them on Sunday. We had heard good reports of him on a recent visit to Hattiesburg, of his soundness in the gospel and his sympathy with Baptist faith and ideals. We are glad to welcome him among us and wish for him the greatest usefulness. We have also seen letters commending him most highly for his successful work as a pastor. He has bought a home in Hattiesburg and hopes to serve churches nearby. Reference as to his standing is given to Pastor Spencer of Immanuel Church and Dr. and Mrs. J. L. Johnson.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

When you read this page, if you have not sent your report of the quarter's work, be sure to do so immediately. A large per cent of the organizations reported last quarter and we are expecting a larger number this quarter. This is one point in our Standard of Excellence and I am sure you do not want to fail on it because of that.

A number of superintendents had 100% of their societies reporting last quarter.—Let's see how many will reach that high peak this quarter.

If you are president of your society and have not received the blanks for reporting, please let us know immediately.

It was my pleasure to be with Bro. B. E. Phillips at Pleasant Hill church in Simpson Co. last Monday afternoon where he held a joint meeting of five W.M.S. in their monthly Bible Study. There were one hundred and six present regardless of the intense heat and the busy days. It proves to us that our women are putting first things first.

After the meeting we had an hour of good fellowship together while we refreshed ourselves with iced tea, sandwiches and cake. It is very encouraging to the leaders of our W.M.U. work when our busy pastors take time to "help those women."

Between the Americas

Yes, this is the name of the book Miss Mallory will teach at our Assembly in Hattiesburg July 26-31. The price of it is 60c. I am sure you will want to order a copy from the Baptist Book Store and study it before going to Hattiesburg. The title of the first chapter is "Columbus and the Antipodes," fourth "On a Slow Train Through Cuba," fifth "Cuba's Churches," eighth "The Tie That Binds." From this glimpse you will see what a treat awaits you for Miss Mallory had the privilege of visiting Cuba last fall and she will give us the benefit of her travels.

This paragraph is for those who cannot attend the Assembly every day. Thursday is to be W.M.U. Day and if you are unable to come more than one day that week, we shall expect you to be present Thursday. We hope to have a number of interesting features throughout the entire day.

We have had a very splendid presentation of our denominational periodicals at the District Meetings. I trust each organization will work on a 5% increase in subscriptions during the year. Our quota for Royal Service for 1931 is 4869. The first five months we sent in 2614. There remains 2255 subscriptions to be sent in during the next seven months.

During these months when money is rather scarce let me urge the women to keep up your subscription to The Baptist Record if you can send in only one-fourth of the year's subscription at the time. This is the only publication that gives the denominational news about the Mississippi Baptist churches and all their work. It is the only way the W.M.U. of Mississippi has to communicate with the entire membership of the societies. Let us renew our subscriptions.

Miss Evie Landrum, our field worker, has spent a number of days in Perry and Kemper counties during the past two weeks and we are having some fine reports from her work. I quote the following from the superintendent of Perry Co. "Miss Evie Landrum spent five days here last week. Taught a Mission Study Class for the Co., organized a Y.W.A. at Beaumont, and met with the young people of Co. each afternoon. She

Our Young People's Column

Speaking of good times and beautiful things, at Ridgecrest Y.W.A. Camp, "College day was the climax of it all, when we had the crowning of our queen down by the lake in the late afternoon, the campfire at Vespers, and then the pageant "The Call of the World Today to America's Christianity" in the evening. When we close our eyes now, there comes the picture of this lovely girl, impersonating Mrs. Cox, seated on a high throne banked with Laurel and ferns, surrounded by eight beautiful attendants dressed in the daintiest of dresses in pastel shades, with princes coming to seek their fortune by trying to unlock the Queen's Treasure Chest, the little flower girls with petals strewn at their feet, and the court jester playing pranks on all. It was a perfect picture, long to be remembered. Then there came the Camp Fire.

"Kneel always when you light a fire,
Kneel reverently and thankful be
For God's unfailing charity.

For warmth and light
For here again is sacrifice
For your delight."

As we listened to the wood crackling in the flames, saw it burn its very heart out that we might have "warmth and light" as we saw symbolized there the sacrifice of our parents who have and still are giving of their very hearts for us; and as we thought once again of God's great Sacrifice, all of our hearts were lifted to Him, as we heard from the distance the sound of voices singing "I gave my Life for Thee, What Hast Thou Given For Me?"

You would just adore to meet our "Margaret" girls here for the Camp. Tuesday evening when they gave us a program on their adopted lands and we went with them to their far-away homes of Japan, China, Chile, Brazil and Argentina our hearts just melted within us. To think of those girls so far away from their mothers, to see happy hearts in Christ, to realize how perfectly fitted and eager they were to go back to their adopted lands to follow in the foot steps of their Missionary parents, and to hear them sing "Have Thine Own Way, Lord," would have stirred the heart of every Southern Baptist. We must give that they may go back and, oh! how we can help with our prayers.

As our faces turn again to our own Mississippi, our hearts are gloriously glad. Glad in so many ways and glad for so many blessings. "God is Love," God is good, God is near, and so we have drawn nigh unto Him here in these Majestic Mountains, we have felt Him draw so nigh unto us. We have come to our leaders here saying "We would see Jesus," and they have drawn Him to us in all of His power. is compassion, and His humility. We would show Him to you in a nobler, purer and more radiant life when we come home, because of this opportunity that has been ours.

was fine and we worked her might hard."

I know Miss Evie was happy with that superintendent, because she is her happiest when she is very busy in W.M.U. work. She has some dates open during July, if you want her for a few days in your association, write me immediately.

Miss Ruth Watkins, who has done field work for us a number of times during the summer months, was happily married June 23rd to Mr. Hubert Street. We want to offer congratulations to this fine young couple and wish them years of joy and usefulness.

I am printing a letter from our Training School Trustee that contains so many helpful suggestions for helping our Training School at Louisville, Ky. During these months when we have so much fruit and vegetables let us remember to can some for our girls. I know Mississippi women and young people love our Training School as well as those of other States. Let us prove our loyalty.

I am sending you a list of what Florida sent to the Training School last session:

Twenty-one doz. and 7 napkins, 5 2-3 doz. tea towels, 3 quilts, 13 towels, 10 prs. pillow cases, 4 boxes of jelly, 12 glasses of jam, 15 jars fruit and vegetables, 3 crates oranges, 1 bbl. oranges, 8 lb pecans, 2 boxes miscellaneous gifts, including gloves, soap, powder, hose, handkerchiefs, beads, box talc, bath rags, towels; check \$12.50—undesignated, check \$5.00—Fellowship Fund.

Some of the other States sent large donations too, but they were nearer than Florida. I am sending this list because I want our Mississippi ladies to note the good work of our Sister State and join with me in sending more gifts to the Training School this next session. If you will note the list, you can see that some of the gifts would be suitable for young folks to give, some for old folks, some for men, and some for "middle-sized" folks. In fact, this list is a suggestion to anybody and everybody.

With best wishes, I am,
Sincerely,

Mrs. J. L. Johnson.

We have had two new Y.W.A.'s reported this week.—one at 41st Ave., Meridian, and another at Beaumont. The following is quoted from Miss Thelma Daniel, Oakvale: "We are planning on organizing a Y.W.A. in our church. Any information you might give us will be greatly appreciated. We have about twenty young talented girls and I think we can be able to do much for our Lord should we get them interested in a Y.W.A."

Friends, you perhaps have the same opportunity in your church while the girls are at home from school this summer.—Will you use it or waste it?

First Session of Mississippi Baptist Assembly Sunday evening, July 26th. Dr. Austin Crouch will speak at the first service. Monday, July 27th, Ex-Gov. Pat Neff of Texas, will be the speaker for morning and evening.—Layman's Day. We want to have representative men from all Mississippi to hear the addresses of this great Christian statesman. More later.

We have always heard of an infallible church and an infallible Book; but now we face an infallible Congress. For if Congress declares war, you must put your conscience out the back door and do what Congress says and let your conscience go hang.

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Lord's Supper

We might first get a clear under-
standing, then, as to whom the sup-
per belongs. This question is set-
tled once and for all when Jesus
said: "This do in remembrance of
me" (Luke 22:19), stating its pur-
pose as well as its ownership. This
is again clearly stated in the words
of Paul: "When ye come together
therefore into one place, this is not
to eat the Lord's supper" (I Cor.
11:20). These words of God clearly
tell us that it is the Lord's supper.
Then it does not belong to the
church, it does not belong to the
preacher or the congregation, it does
not belong to anyone humanly speak-
ing, but it is the Lord's.

Being the Lord's supper, then the
Lord alone has the right to say what
it is established for, who shall ad-
minister it, who shall partake of it;
Christ alone can prescribe its rules
and regulations. Any man or set
of men or church or society under-
taking to set regulations and pre-
scribe limitations for the adminis-
tering of the supper is usurping the
authority belonging alone to the
Lord. It is a dangerous thing and
in so doing we may find ourselves
that we "eateth and drinketh dam-
nation (condemnation) to himself,
not discerning the Lord's body" (I
Cor. 11:29).

Therefore, it being the Lord's sup-
per, no one has a right to say where
nor when nor how the supper shall
be observed, neither shall they say
who shall come to the Lord's table
nor invite any one to the table. All
these are laid down and prescribed
in the word of God, and to change
or go beyond His word is a woeful
sin.

We are not speaking here of the
purpose, place or subjects of the
Lord's supper, these will be discuss-
ed later, but I want to impress the
great truth now that the Lord's sup-
per belongs to Jesus Christ, it is
the Lord's Supper and not ours. He
has given it to us for our use "till I
come," but still it is His and we are
to use it in strict accord with what
He has told us in His word. As
Paul writes: "Now I praise you,

brethren, that you remember me in
all things, and keep the ordinances,
as I delivered them to you" (I Cor.
11:2). These were not to be kept as
they thought or as some preacher,
priest, bishop or pope said, but as
he, the Apostle, said; and Paul was
talking for God.

Then, it is the Lord's supper, it
must be observed strictly according
to the Lord's directions and the
Lord's directions concerning the ob-
servance of the Lord's supper are
to be clearly found in the Lord's
book, the Holy Bible. "To the law
and to the testimony: if they speak
not according to this word, it is
because there is no light in them"
(Isa. 8:20). More anon.

In Kentucky

While in this State I had the good
privilege of attending the Baptist
State Encampment which was held
in the chapel of Georgetown Baptist
College at Georgetown, Ky. It con-
tinued all the week of June 15-21.
My son and I ran up on Tuesday, as
he was on the program to speak on
that day on "Facing the Fields." About
the first person I ran into was a
Mississippian, Rev. Joe Can-
zoneri, who was leading the singing
for the Assembly. Joe is popular
in Kentucky and holds many meet-
ings up that way.

Dr. R. G. Lee, of Memphis, was
the inspirational speaker for the
whole week. We heard him at the
morning hour on "Selfishness." His
words were pleasing and he inter-
ested his audience. It was just be-
fore his address that the announce-
ment was made that Dr. Saltee had
died the night before. There went
up a sigh of sadness all over the
audience. Truly a great man of God
has fallen. The Encampment was
not very largely attended. Perhaps
a little more than 100 were there
that day. Among the speakers I
remember J. N. Barnette, of the S.
S. Board, Miss Margaret Frost, C.
L. Breland, R. G. Lee, W. A. Gar-
ner, State S. S. Secretary, Lyman P.
Hailey, State B.Y.P.U. Secretary, J.
H. Kyzar, W. A. Frost, Marvin
Adams, O. M. Huey, and others.
Several of these were former Mis-
sissippians. I enjoyed this short
fellowship with our Kentucky breth-
ren and sisters.

Old Providence Baptist Church is
located a few miles east of Lexing-
ton. We passed it on one of our trips
sight-seeing. It is said to be the
oldest church west of the Cumber-
land Mountains. According to my
informant, this church settled here
from Virginia bringing its charter,
name and membership and just con-
tinued business uninterrupted here
in the wilderness more than 150
years ago. The old building stands
hard by the roadside and it has
monthly services. Tate's Creek Bap-
tist Church near to Providence, was
organized in 1794. It has a brick
building which, according to a sign
on the building, was erected in 1851.
It also still has services with an un-
broken chain of existence since it
began 137 years ago.

Baptists are strong in Kentucky.
Their nearest rival, if rivals they
be, are the Christians. This was
the home of Alexander Campbell,
the founder and father of the Chris-
tian, or Campbellite church.

Notes and Comments

"It pays to keep one's friendships
intact. And the only way to have
and hold friends is to be a friend
ourselves."

The Baptist Assembly met with
Central Baptist Church, Grenada,
May 22, 1931. About 15 attended
and we had a spiritual and helpful
meeting. The study was the last
three chapters in Acts of the Apos-
tles. Each assignment was well treat-
ed. R. L. Breland preached the ser-
mon. Reports on Sunday's services
were given by H. Gray, J. W. Hicks,
R. B. Patterson, E. R. Henderson
and J. H. Hooks. Discussions on
the lesson text were had by B. L.
Hamby, J. W. Hicks, C. T. Schmitz,
and H. Gray, Rev. J. W. Lee, of
Batesville, gave a splendid "Sermon
Subject and Outline" on the lesson
studied. W. W. Simpson and J. D.
McKenzie were present and added
to the work of the meeting. It was
decided to begin the study of Ro-
mans with next meeting, which will
be held the Monday following the
third Sunday in September, H. Gray
and B. L. Hamby to prepare pro-
gram. It was decided to outline
according to subjects the book of
Acts and have same type-written
with enough copies for each member
to possess one, the various members
were assigned certain chapters to
outline.

CLARKE COLLEGE

The following is taken from the
Clarion-Ledger of Sunday:

NEWTON, June 27 — Under the
management of the Clarke College
Holding Commission, of which Dr.
M. L. Flynt, Sr., Newton, is chair-
man, Clarke College will open its
twenty-fourth session September 8.

The following faculty has been
selected: John F. Carter, Th.D., Ph.
D., president and Bible, A. A. Roe-
buck, A.B., M.A., registrar, educa-
tion and languages; R. T. Crocker,
A.B., M.A., history and bookkeep-
ing; F. T. Graves, M.S., LL.D., mathe-
matics and science; Miss Sudie Mae
Walton, A.B., M.A., English and
girls' athletics; Mrs. J. D. Brown,
graduate Macon and Andrews,
Shorthand; Miss Blange Loper, B.
A., B.M., piano; L. G. Kee, B.M.,
voice and sight singing; C. G. Scott,
B.S., coach; Mrs. A. A. Roebuck,

Librarian and Dean of Women; Mrs.
L. G. Kee, matron of boys' dormi-
tory; Mrs. J. W. Tillson, dietitian;
Miss Hazel Magee, secretary to
president; L. G. Bassett, field work-
er.

According to advices from the col-
lege, the above faculty is probably
the strongest in the history of the
institution. Outstanding prospects
tend to support the idea that the
enrollment for next session will be
a considerable increase over that of
last session. The enrollment for
last session was one hundred and
ten.

The Holding Commission is com-
posed of twenty-nine men, who are
more or less outstanding in Baptist
circles of East Mississippi, and the
College will continue its operations
in the field of Christian Education.

MACON

It was the writer's privilege to
be with Pastor W. E. Hardy and his
good people at Shuqualak for their
meeting which began Sunday, June
14, and closed on the night of the
24th. The writer brought the mes-
sages in sermon while the pastor
led the singing.

Brother Hardy preached for us at
Macon both Sundays at the morning
hour. Our people appreciated his
messages very much. He also preach-
ed for us at Concord the second Sun-
day afternoon.

The fellowship with Bro. and Mrs.
Hardy and with their good people
was most refreshing. Hardy is an
earnest, faithful, and consecrated
pastor. Mrs. Hardy has those qual-
ifications that make a real pastor's
wife. They are doing a truly con-
structive work for the Master in
this field. The Lord has blessed
them with a group of gracious peo-
ple as their fellow-laborers. Pastor
and people are working well togeth-
er.

The Lord gave us a gracious re-
vival in the church. There were sev-
en additions: four for baptism and
three by letter.

Fraternally, —R. D. Pearson.

AT CLINTON

A few choice lots, close in, for
building purposes. Lots containing
few acres offered if desired. Now
is the time to buy and build.

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BLACK FLAG
LIQUID KILLS FLIES AND
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The Sunday School Department

SUNDAY SCHOOL LESSON FOR JULY 5, 1931

(L. D. Posey, Jena, La.)

Subject: The Gift of the Holy Spirit.
Golden Text: Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth.
Scripture for study: Acts 1:6-9; Acts 1:8.

2:1-8. For supplemental study, Acts, chapters 1 and 2.

Introduction

The moment we step into a study of Acts of the Apostles, we enter the world's theological battle ground. But when the last battle has been fought, and the smoke has cleared away, a few great fundamental truths will be found standing, and as little affected by the battles as Gibraltar would be from a volley of blow-gun arrows. What are some of these truths? (1) The New Testament church age or dispensation at the close of which Christ will come again. (2) The continued ministry of Jesus Christ in the world and among his people, but in a definite and specific way in the Person of the Holy Spirit the Third Person of the Trinity, and as never before in the world's history. (3) The completed and empowered organizations of redeemed persons into groups or bodies now known as New Testament churches, and through which the world is to be made ready for Jesus to return and set up his kingdom and rule this world as its rightful King and Lord. (4) That the redeemed constituting these organizations, under the direct power and leadership of the Holy Spirit are in every way qualified without the help of man-made expediences to accomplish the work committed to their hands. (5) Finally, that it is a fight against the Devil and his agencies until Jesus comes and takes personal charge and directs affairs until he is ready to deliver a finished work into the hands of his Father, when "God may be all in all." These truths are vital and essential, but even saved people will dispute over them as long as the Devil can by any sort of means inject doubt, selfishness and presumption into the minds of those whose hands Jesus has committed his work. One point, I hope, will help to make plain the thought in mind, namely, the date of the founding or organization of the first New Testament church. Saved people have and will continue to dispute over that question. The truth is no one can put his finger on the spot, scripturally speaking, and say, "Here it is; I have found it." This illustration: The unborn male is a man, but in the embryonic state. There must be growth and development even before birth; then further growth and development before manhood is reached. So with the much disputed church question. Being an organism as well as an organization, there was growth and development during the apostolic age to full grown maturity. Since

that time, any thing added to or taken from that divinely constituted body is extra scriptural and therefore unscriptural and without foundation in the word of God. The book of Acts and the letters written by the apostles make the matter clear to those whose minds are open to the truth.

The Lesson Studied

The Subject and Golden Text for this lesson, fit like hand and glove. The thoughts involved in the two taken together, furnish material for great doctrinal studies. Let us note some of them:

I. The Gift of the Holy Spirit

This was in fulfilment of the promise made by Jesus to his disciples the night before his crucifixion. Read John 14:16-18, and 16:7.

Before the coming of the Holy Spirit, even the apostles had not fully understood the mission of Jesus in the world. Up to the hour he ascended from the Mount of Olives, they had expected and hoped that he would restore the kingdom to Israel. They would have continued to so hope and expect, had not Jesus departed bodily, and sent the Holy Spirit in a definite and specific way. Jesus had told the apostles he had many things to tell them: "but," said He, "ye cannot bear them now." John 16:12. From this we see what might be called the unfinished work of Jesus, and which is continued in the ministry of the Spirit.

II. The Ministry of the Spirit

This division might be called "The Work of the Spirit," because his mission or ministry is seen in his work.

The golden text gives us, to my thinking, the first point in his mission, namely, to empower his disciples. This empowering was of a twofold nature, to understand and to perform. When the Holy Spirit came they were enabled to understand the mission of Jesus as never before. Then they were empowered to do what they never could have done without him. Some of these things were even supernatural or miraculous. They could speak and understand languages they had never learned. Peter and John healed instantly a lame man. At the word of Peter, two liars were stricken dead. On at least one occasion the sick were healed, as the narrative implies, by the shadow of Peter falling on them. Handkerchiefs and aprons taken from Paul and applied to the sick, caused the disease to be healed and the evil spirits to leave them. For this last, see Acts 19:12.

The next point in the mission of the Holy Spirit in the matter of empowering the apostles, was to bring back to their minds the wonderful words and works of Jesus and record them as we have them in the gospels. No, I have not forgotten that two of the gospels were written by men not included in the "twelve." But these two men, Mark and Luke, were inspired by the Holy Spirit to write down what he (the Holy Spirit) had brought to the

minds of others, and had communicated to these two, as well as what he (the Holy Spirit) independently communicated for record. At this point Luke and Paul are involved. For the "thus saith the Lord" in Luke's case, read his introduction to his gospel. The expression, "from the very first," is literally, "from above," and is an affirmation of his inspiration. For Paul's case, see I Cor. 11:23, and Gal. 1:11-12.

The next point in the ministry of the Holy Spirit, was his testimony to Jesus. This includes the whole life and work of the Savior, and is too comprehensive to be discussed here.

Another part of the mission of the Holy Spirit is to "convict the world of sin, of righteousness, and of judgment." In this connection it should be remembered that Jesus said, "Of sin, because they believe not on me."

Then the Holy Spirit was and is to guide into all truth. Whatever is necessary for the accomplishment of the will of Christ in the world and by his people, the Holy Spirit will direct if we will let him. No item is too small to engage his attention, nor so large as to tax his power.

Finally, let me say that it is the special prerogative of the Holy Spirit to regenerate or bring into the kingdom of God those to whom the gospel has been preached, and whom he has convicted of sin, led to repentance and to trust in Jesus for salvation. The philosophy of this work of grace is beyond human knowledge, and I am glad that it is, because that stamps it with the seal of God; but its results are for all who will accept Christ by faith, and may be known and enjoyed as much by the rustic as by the sage. To God be all the glory both now and forever.

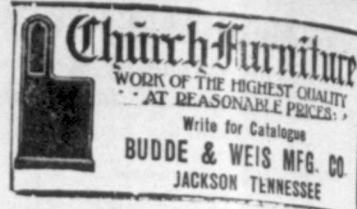
A BRIGHT GEM FOR THE KINGDOM (Just for the Asking)

"Why had you never been to Sunday School before?" inquired the mission worker. "Because no one asked me," said Alice, "and I guess I would not be in Sunday school yet if you had not asked me."

Alice is one of our brightest Junior girls. She has been in Sunday school only a few months but in that time she has given her heart to the Lord, joined the church and been baptized. We all love Alice and her life shows the Christian spirit.

The mother is a Christian but her membership is far away in the country. The family has had a hard struggle; a house full of children, with poverty, sickness, discouragements, and a letting go of the ideals that keep a home sweet. But the quick way in which this family has responded to kindly help and loving attention has been marvelous. One would hardly know it for the same home of a few months ago, so clean now and the hearts are coming clean too. The mission worker helped in various ways, in nursing, with little supplies of food and clothing, with a leading to God in prayer,—and the father got a little work.

When the two older girls, Jane and Alice, started to Sunday school, they went regularly, even tho' they



sometimes went hungry, until their shoes gave out. Then they had to stop. Alice's teacher inquired about her and was told why she was absent. The teacher said nothing but her eyes spoke much. In a few days Alice came running over to the mission, the happiest child, for her teacher had been to see her and she wanted to show her pretty new shoes and a hair cut her teacher had given her.

Do you know someone who is not in Sunday school, and might it be because no one has ever asked them? Don't let the Master miss a gem from His Kingdom because you failed to ask someone to go to Sunday school.

—Jessie Parmelee.

Rachel Sims Mem. Mission, N. O.

WHAT OF UNIVERSAL AIR-MINDEDNESS

Air-mindedness is exploited and urged on every side. What does it mean? The well-known pastor of a great church in Southern California, Dr. Stewart P. MacLennan, of Hollywood, answered this question in a recent sermon to his people, and his message was carried through the air by radio to a vast unseen audience, reaching to the Middle West, to Vancouver and Victoria in the North, and to Hawaii far out in the Pacific. The Sunday School Times (Philadelphia) will give this sermon in a coming issue.

Dr. MacLennan believes that the world's present air-mindedness indicates the near end of this age. He marshals sensational facts for our consideration. The Scriptures teach plainly that Jesus Christ is coming back to earth. He is coming soon, to catch up His Church to meet Him in the air. All men's eyes are turned upward, some because of human achievement, some looking for Him. "The human voice, by the power of science, can now be heard around the world. Surely the King of glory, with His infinite resources, can make Himself heard and seen by eyes and ears in the remotest bounds of earth."

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HAS THE WORD OF GOD LOST ITS POWER IN HEATHEN LANDS?

We Need Only to Read These Stories of the Saving Gospel of Our Lord to Realize Its Power in Saving the Lost in China.

When a few days past we requested some of the colporters of this field to give verbal reports of their work for the past year in order that these results might be passed on to the supporters of this work, we were made to rejoice to hear story after story of what the Word of God has done the past year in the saving of men and women who have bought scripture portions and Bibles from these colporters.

Colporter Gung Hi-Lin told first of some of his experiences at Wuchimihe, a growing town east of Harbin. At his place he came across a leading farmer, Mr. Swen Ching Hsien, who lives in the town, but is in charge of a hundred homes in the country districts. He is responsible to the civil and military authorities for the safety and conduct of these. "When I called at this man's house," Gung said, "they were having a meeting in Mr. Swen's home of representatives of these one hundred families. He would not allow me to enter the house until he learned my business, for he, like other men of means, is afraid constantly of bandits." It may be explained that only the poorer classes of people dare go any distance from the towns without a guard, and few will venture even on the edge of the towns, for even there they may be carried off and held for ransom, or be shot down and robbed.

"But when this man found," continued the colporter, "that I was selling gospels and Bibles of the Christian religion he invited me into the house. On the walls were guns and pistols, but the large number of men who filled the house were men of years, mostly elders of villages, grave and grey headed, most of them, Mr. Swen asked that I sit down, explain my business and the books I was selling. When I explained that my desire was not to secure money but to enable them to know by word and the printed page the way of life they received my message with gladness." The head of the villages, Mr. Swen, then turning to his guests, explained that he had been interested for years in becoming a Christian but had neglected this important matter. He bought a complete set of gospels and Acts and Old Testament portions. He urged others to buy and study these scriptures. A number of complete sets were sold to them. They then asked for further information regarding regulations of the church and the way of life. As these men followed the colporter to the gate he invited them to the preaching hall where Mr. and Mrs. Fan, the evangelist and his wife, would be glad to give them and their wives further instruction.

When I was at this place a few weeks ago the evangelist took me to the home of Mr. Swen that we might have prayer with him in his home. In the meantime he had become a Christian and now has been baptized. We are at this time at Wuchimihe, where this report is being

written. Mr. Swen was at the preaching service last night and at the close of the meeting made a liberal contribution for repairs of the church building. His face was aglow with gladness. He is seeking to lead all his family and others to the Lord.

The Lord's Servant Receives More Than a Cup of Water

The Chinese pastor, Mr. Yang Mei-Tsai, and the writer had received repeated invitations to come to Siao-sweifen, a town far out on the east end of the Chinese Eastern Railway, where some of our Christian brethren had gone. When we arrived there Colporter Kung had preceded us, for he was on his way to other and larger towns in that part of Kirin Province. But the people received him so gladly that he decided to make his headquarters there for that region. Even the police, he said, were especially kind when they found that he was selling scriptures. "When I opened up gospels at the inn before you and pastor Yang arrived," Kung said, "the inn-keeper saw that I had scriptures, and exclaimed: 'Why have come to sell the Word among us? How welcome you are!'" Then someone spoke up and asked what advantage there is in becoming a Christian, a question so often asked. There was then immediate opportunity to explain the Scriptures, and several were sold before Kung could open the rest of his baggage. "There have been those who urged me to become a Christian," explained the inn-keeper, "but there was no one to tell us how to do it. We neither have a preacher nor has there been any one here to sell gospels." In the evening this man gathered others in to hear the Word explained, and that night he gave his heart to the Lord, and was filled with the joy of salvation.

When time came to go to bed this inn-keeper gave Kung the best room he had, and explained that it would cost him nothing. In the morning many questions were asked but they were explained satisfactorily. When later the colporter insisted on going to spend awhile with an old friend whom he had located, the inn-keeper sent a man to carry his baggage, and would accept no money for food or lodging. When the Chinese pastor and missionary arrived this man attended the meetings twice a day and brought others with him. He has now asked for baptism and is being instructed by an evangelist who visits the town every month. He is also urging his friends and relatives to become Christians.

Selling Scriptures on the Siberian Frontier

On the extreme eastern border of Manchuria sixty English miles directly south of the point where the Chinese Eastern Railway enters Siberia, there is over the mountains a frontier town, Tungninghsien, consisting of Chinese and Russians which has grown up in recent years. Few foreigners other than Russians have gone there. When Chinese move there they regard themselves as having gone to the other side of nowhere. No one had ever been there to preach or sell the Word of God, so far as we have been able to learn until Colporter Kung visited the place this year.

Chinese have gone there from

Shantung and other points south, made little fortunes, and returned home. Russians in the Chinese town or across the river on the Russian side have likewise prospered in their trading with Chinese. The place has grown until now it is a county seat. But the conflict between Russia and China last year brought business depression and distress from which it will take years to recover. When Colporter Kung went there this year martial law was on, so no one was allowed to do public speaking on the streets, hold meetings, or canvass the sale of anything without special permission. Every newcomer had to undergo special examination of baggage, mind and heart. Kung had to register at four different police headquarters before he could sell gospels. The inns were full of Chinese fleeing from Russia. There was so much confusion in the inns that he had to move to the home of a Christian before beginning work. Everyone was under suspicion, especially if in possession of propaganda of any kind. But after three days, when the police were fully satisfied, the Colporter began selling scriptures on the streets. He visited every shop, store, and home in the town before leaving.

"The grace of God was certainly with me," declared Kung, "and the people seemed to be fairly hungering for the Word of God. Eight out of every ten people approached bought complete sets of the gospels, and five or more important Old Testament portions." In the course of his visits the colporter went into a photographer's studio. It was operated by Chinese and Japanese photographers who did business for Chinese, Russians, and Koreans. The Chinese photographer explained that he did not need gospel portions, but rejoiced to show a pocket New Testament, which he said had been given to him down at Tsingtau, in Shantung Province. While there he had heard a Mr. Wang, an evangelist, preaching the Word, and had become interested in the gospel and dissatisfied with his life as a soldier. He gave up the army, enrolled as an enquirer, accepted the Lord, and came up here to start life anew in a new part of the world. "I am only an enquirer," he said, "but have been hoping for the time when someone would come here to help me in the way. I have not forgotten the words of exhortation given me by Pastor Wang, have come to love this Testament and its words, and I, with others, have hoped that a preacher might come to give us instruction."

This young man had been a soldier in Feng Yu Hsiang's army. It was there that he first heard the gospel. He joined the army from patriotic reasons. His realization that China's salvation could not be found in resort to arms, or in political revolution, helped him to see a better way. Since receiving this report of Kung's, this young man, Lin (Mr. Forest), has come to Harbin on business, and while there paid us a visit. He brought with him an invitation from other Christians asking that we come to their town to help give the gospel to the Chinese there. We plan to make a trip there this winter as soon as the roads freeze and motor cars are able to travel over the rough mountain roads. The visit of the colporter



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ter not only supplied the people with the printed Word, but has opened the way for the beginning of evangelistic work there. Our hope and prayer is that God will supply funds for the sending of an evangelist there. The town is nearly three hundred miles from Harbin. If the evangelist could be supplied, it would not be long until a church could be organized and the Christians become sufficient in number to support him, and carry on of themselves. They offer to furnish a house for meetings and supply funds for fuel and other incidental expenses if we will only send a preacher. Join us in prayer that the work of this colporter may be followed up in this way.

—Chas. A. Leonard.

—BR—

"OUT OUR WAY"

—O—

We are now "settling down" in this new field of limitless and varied opportunities for service and of tremendous possibilities. Whether we are going to prove sufficient for these things remains to be seen, but in the language of Paul, we can do all things through Christ who strengtheneth us; and we are to give of our best for and with Him and the people. The Bowmar Avenue Baptist Church is in a growing section of the city, and the field is white already unto harvest.

The church has done a great many things for our convenience, and is looking to the future with hope and confidence. A spirit of cooperation and friendly helpfulness on the part of Brother Morgan and the First Church is evident as exemplified in their disbanding their services last Sunday night and coming down to be with us in a very delightful welcome service. They proffer assistance in any way possible, and solicit the same from us. The spirit is fine, and all are anticipating a united and combined Baptist line-up in this Hill City for the cause of Christ and His Kingdom.

We held a few days meeting to get acquainted and lay some plans for the future in which there was considerable interest and good fellowship. We troubled the waters in baptism and had several to come in by letter (including the members of the pastor's family).

Let all who read these lines pray for us, and when in these parts come to see us.

—J. L. Boyd.

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

It seems I am quite a run-about these days, for some reason. I am at Brookhaven this week. I am visiting my little grand son, John Crawford Lipsey. He is six days old, and a fine little fellow, the only little grandson we have. I shall be here a few days longer, but will be at home before you read this.

Now, about the Bible Study this week. You will find two lists of questions, all about Noah. One list is for children under 12 years old, and the other is for children over twelve years old. Now be sure to listen carefully. Go over your list without looking in the Bible. Put down the answers, and then look in the Bible and find the answers to the others. You will find the answers to all in Genesis, chapters six to nine. All who answer any questions without looking them up in the Bible will be put on an Honor Roll on our Page. All who answer questions by finding the answers in the Bible will be put on a Roll of Study on our Page. Then, here is another thing: On the 25th day of each month, I will go over all the answers sent in during that month, and will send a little prize to the best set of answers from a boy or girl over twelve years old, and another little prize for the best answers from a boy or girl under 12 years old. I wonder if all this is plain? If it is not, write and ask me, and I will answer in the paper, so that everybody can see it. Maybe we better go over it again right now. 1. Two lists of questions, one for over 12 children, one for under 12 children. 2. Two rolls of names, one Honor Roll, for questions answered without looking in the Bible, one Roll of Study, for finding answers in Bible. 3. Two prizes each month, one for best answers from over-12 year olds, one for best answers from under-12 year olds.

Much love from Mrs. Lipsey.

Bible Questions

- For children under Twelve years
1. Name the three sons of Noah.
2. How long was Noah in building the ark?
3. How long was Noah in the ark?
4. How many doors did the ark have?
5. How many windows?
6. How old was Noah when he went into the ark?
7. How old was he when he died?
8. Why was the flood sent?
9. Where did the ark land?
- For people over Twelve years
1. What promise did God make Noah after the flood?
2. How did Noah bring trouble over his family after the flood?
3. What sign did God give of His covenant with Noah?
5. What two kinds of birds are mentioned as being in the ark?
6. How long was the ark?
7. How many stories high was it?
8. Who was Noah's grandfather?

Sallis, June 19, 1932.

Dear Mrs. Lipsey:

I am sending twenty-five cents for the orphans. Uncle Ernest has a little girl from the orphan's home, and we think her so sweet. I am eight years old. With much love to you and the orphans,

Alta Jenkins.

Nearly all tiny children are sweet, don't you think, Alta? That's good of you to think of the orphans with your quarter.

Picayune, June 17, 1931.

Dear Mrs. Lipsey:

Here I come again at the beginning of the hot days, and picnic times and I'm wondering how many of the boys and girls go for "fims" (swims) as I call it. I can't find but

I think I can and I try awful hard. I go with my uncles and they say they are going to throw me in some times when I get a little older. I'm just four now—and teach me how to swim. I stay on the bank and pray (play) in the sand when I get tired of the water and I have the most fun. Am sending 10 cts. for the little orphans. I am one myself, and mamma tells me of them and is teaching me to want to help them.

By-bye, your little friend,

Charles White.

But you are not like those orphans, little Charles: you have people who love you dearly to take care of you. Thank you for the letter and the money, and come to see us again soon.

Madison, June 22, 1931.

Dear Mrs. Lipsey:

I asked my S. S. class to write something about Luke. One of the girls wrote this poem.

It is splendid and I wonder if it would be possible to print it in The Baptist Record on the Children's Page.

Her mother tells me she has a poem on Raindrops, which is better than this. Best wishes,

Mrs. E. D. Cox.

Luke

Luke was by profession a physician, A Christian of distinguished character and position.

He was the true and trusted companion of Paul;

Ever friendly and helpful to all.

He saw only the good in men, Overlooked the fault and forgave the sin.

He was the author of the Gospel which bears his name.

'Twas by loyalty and steadfastness that he won his fame.

He was ever ready to assist one in need;

To help others a Christ-like life to lead.

To Paul he was a staunch, steadfast friend, forever true,

Who never feared to dare or to do.

When Paul was blue, Luke was there to cheer.

Never far, but ever near.

God help us to be a friend to those in need,

To be always true in thought and in deed.

(Written by) F. Mildred Gober.

We are glad to see such talent among our young people, and particularly that they are interested in Bible Characters and subjects. And while we do not have room for poems generally, we make exception in this case. Blessings on you, Mildred, and all who labor with you in the Sunday school.

ANTIOCH BAPTIST CHURCH DEDICATES ANNEX

It was this writer's privilege to have Dr. P. I. Lipsey present for dedication services of the Antioch Church, Warren county, Sunday afternoon. Needless to say, Dr. Lipsey gave the people one of the best of gospel sermons. His text was "Thou art Peter, and upon this rock I will build my church." I believe that the entire church was strengthened by the message. Every pastor in the State would do well to have Dr. Lipsey preach this sermon to his church.

With the cooperation of every member of the church the Annex was made possible. Each member had a mind to work, and to contribute his part to the success of the

building. But more credit is due Prof. Farmer Kelly, Superintendent of the Jeff. Davis Academy, than any person connected with the building project. He is one of the State's best school men, a worthwhile citizen, a community builder, and a tireless worker in his church. He gave of his time, his money and his work to make the building possible.

The Annex gives the Church adequate Sunday school, B.Y.P.U., and all educational facilities. The old building was converted into an educational building. Every organization of the church is functioning beautifully.

Brother E. N. Wilkinson, Columbia, Mississippi, will come to us for our revival the second Sunday in July. May I request that all praying readers of The Record remember the meeting in your prayers.

—W. P. Davis, Pastor.

"WAIT ON THE LORD"

Be of good cheer and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27-14.

David, surrounded and hard-pressed by enemies, exhibits great faith in God, when he declares, "Though an host should encamp against me my heart shall not fear; though war should rise against me, in this will I be confident. For in time of trouble he (the Lord) will hide me in his pavilion, and my heart shall be lifted up above mine enemies 'round about me." Ps. 27-3-5-6.

"When my father and my mother forsake me, then the Lord will take me up." "Wait on the Lord: be of good courage, and he shall strengthen thine heart." Ps. 27-10-14.

"They that wait upon the Lord (do the things that please and honor him, John 8-29) shall renew their strength; shall run and not be weary; shall walk (and work) and not faint." Ish. 40-31.

"Wait on thy God continually." Hosea 12-6. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lamentation 3-26.

"I will look unto the Lord; I will wait for the God of my salvation." Micah 7-7.

"Since the beginning of the world men have not heard, neither hath

the eye seen what God hath prepared for them that waiteth for Him." Ish. 64-4.

"Lead me in thy truth and teach me; on thee do I wait all the day." Ps. 25-5.

"Stand still and see the salvation of the Lord." Ex. 14-13.

The exhortation of Moses to the complaining Israelites when confronted by the Red Sea and hard-pressed by the hosts of Pharaoh in the rear.

There are times when God's people should patiently wait for the all-wise guidance, and omnipotent providence of God for deliverance in time of trouble.

—C. M. Sherrouse.

—BR—

ORPHANAGE NEWS ITEMS

We understand that the State of Mississippi spends about \$25.00 per month on each inmate of the Penitentiary. It costs us only about \$10.00 per month, per child to carry on our work. We are wondering if there are not several Sunday schools, W.M.U. Circles and individuals who would like to "adopt" a child for a month or two. This \$10.00 includes books, tablets, pencils, one month's teacher salaries, medicines, food, employees and physician salaries, etc.

During the past week we received application for admission of five families of children with a total of seventeen children. Several of children come from homes broken by desertion, divorce, etc. All of these children are in serious need of a home. However, due to the fact that we cannot take all of the orphans who are seeking admission, we do not take children from homes broken by desertion, etc. Yet we realize that something should be done to provide these children a home.

About \$4500.00 was received from the recent campaign for funds for the Orphanage. This, together with the money we will receive from the Cooperative Program will carry on the Orphanage work through September, by the practice of rigid economy.

We are planning to can a large amount of beans, tomatoes, corn, etc., within the next few days.

—Winnie Haines, Rptr.

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

Youth's Roll Call

In November the W.C.T.U. hope to have a demonstration and lay before the president of the U. S. a MILLION names of young people who have signed the "Youth Roll Call" which pledges them in favor of the Prohibition Law. Mississippi Baptist young people are cooperating and during our District B.Y.P.U. Conventions hundreds of them signed the pledge. We want every Baptist young person from fifteen to twenty-five to sign this pledge and to all leaders interested, upon request we will be glad to send the blank. Let us know about how many you think you can get to sign and we will send the necessary blanks. Prohibition has been as much of a success as any other law we have but we want to make it as near perfect as possible, Baptist Young People with proper leadership will play a large part in bringing this to pass. Write your State B.Y.P.U. Secretary for blanks.

Walnut Grove Juniors Have Interesting Social

Miss Zadeen Walton, leader of the Junior B.Y.P.U. of Walnut Grove writes us of a most interesting social they had recently, it was an "Insect Party." When it came time for refreshments, all being insects, popcorn was served. The "weevils" were placed about six feet apart in two lines, the corn put between them on paper on the grass and they had to crawl to it and eat it without the aid of their hands.—It was lots of fun they said. On Mother's Day they had the mothers and fathers as their guests, the next Sunday night they had the church deacons with them, thus the entire church is being introduced to the B.Y.P.U. work.

Columbus First Has West Point Intermediates as Their Guests

Several Sundays ago the West Point Intermediate B.Y.P.U., upon invitation, visited the First Church Columbus Intermediate unions. There were about fifteen who came and they were divided up and thus visited the several Intermediate unions in Columbus. The most interesting part of their visit came, however, at the Weekly Assembly when the Special Feature was a Sword Drill between representatives of the unions of the two churches. Six from each church were selected and it was a close race for first place. After a hard battle, however, the Columbus group won by a score of 114 to 112. This is a fine way for the young people of different churches to come to know each other better and thus make ties of friendship that will last throughout their lives, it also advances the Kingdom. Let others practice it.

Itta Bena Organizes a B.Y.P.U.

We are happy to add to our number a splendid new organization at Itta Bena. Miss Ruth S. Sargent reports it and says that they want

to make it a great asset to the young people, to the church, to the community and to the kingdom at large. We wish for them every success and hope to add them also to our list of A-1 unions the very first quarter of their existence.

The Monthly Council, rightly conducted, will be to any General B.Y.P.U. Organization its most far reaching influence. It brings all committees of all unions to a general meeting and then to individual committee meetings which insures committee work.—Practice it.

To the B.Y.P.U. that is in a church where no General B.Y.P.U. Organization is maintained we would say that the most far-reaching piece of work you can do is to maintain a monthly meeting of all your committees to plan their work. Let every committee meet monthly, simultaneously, coming together at the close for a Monthly Business Meeting of the union with written reports from all the officers. Try it and see the difference.

Magee Entertains District One B.Y.P.U. Convention

With a registration of 202 and a splendid program throughout the District B.Y.P.U. Convention for District One held with the Magee church was every whit a success. Royal entertainment was given by the local church with more homes provided than there were delegates to entertain. The Convention goes to Holmes Co. for its 1932 meeting with the following officers serving for the year. President, Earl Clark, Mt. Creek Church; Vice-Pres., James Sullivan, Clinton; Secretary, Bertha Walker, Magee; Junior-Intermediate Leader, Ruby Taylor, Briar Hill church; Chorister, Wm. L. Compere, Taylorsville, Pianist.

The Davis Memorial Church, Jackson, took the Mileage banner, the Pickens senior and intermediate unions took the two attendance and loyalty banners, Earl Clark won in the Map Contest, Rufus Keen Broadway, of Calvary, Jackson, won in the Junior Memory Work contest and Jeanette Spell of Griffith Mem., Jackson, won in the Sword Drill Contest.

Indianola Makes Last Of The Six District B.Y.P.U. Conventions Memorable Occasion

The last of the six District B.Y.P.U. Conventions was held in Indianola and though it rained and the weather was extremely hot and at the same time the W.M.U. was having one of their District conventions in the district the crowd came to the tune 302 registered delegates with others of course who did not register. A royal reception was expression of the host church, as in the other convention towns, nothing was left undone for the comfort of those attending the Convention. Officers who will serve for the coming year are: President, G. E. Den-

man, Greenville; Vice-Pres., Carroll Hamilton, Skene; Secretary, Bonnie Rogers, Hernando; Junior-Intermediate Leader, Minnie Oswalt, Tunica; Chorister, Frank Marble, Leland; Pianist, Verna Clare Gann, Senatobia. The invitation from Senatobia was accepted and the Convention goes there for its 1932 session. Contest winners were as follows: Mileage, Grenada; Jr.-Int., Attendance-Loyalty Banner, Shelby Juniors; Senior-Adult Attendance-Loyalty banner, Grenada Seniors; Weaver Cup, Grenada Intermediates; Chastaine Cup was won by four unions. This cup is given to the union having reached the largest percentage of its possibilities and four unions were 100%: Catchings Juniors, Eudora Juniors, Shelby Juniors and Senatobia Intermediates. The cup is to be held one quarter each alphabetically. Joe Mary Davis, Greenville, won the Senior pin in the map contest, Catherine McElwee, of Greenville, won in the Sword Drill contest and Beatrice Sutherland, age 10, and Helen George, age 12, both of Greenville, tied for the Memory Work award, hence, both were given a pin.

Tillatoba

The B.Y.P.U. members of Tillatoba met Sunday night, June 21st, and elected new officers as follows:

Mr. Joe Crawford, president; Mr. Raymond Cook, vice-president; Mrs. D. O. Webb, pianist; Mr. J. O. Ellett, Chorister; Miss Gladys Cook, sec-treas.; Mr. E. F. Menyard, quiz leader. Dorothy Lyon, group captain No. 1; Emerson Crawford, group captain No. 2; Bonnie Cook, group captain No. 3; Raymond Cook, group captain No. 4. Our B.Y.P.U. is still getting along nicely.

—BR—

ORPHANAGE ITEMS

You probably noticed the touching incident described by me last week. The occurrence mentioned took place just before Mr. Thompson went out of the superintendent's position. He took the children temporarily, and his kindness and sympathy in the case impressed me deeply.

You will be interested to know that the present superintendent, Mr. Miller found excellent homes for both the children; and so the whole management was a success.

The present policy of the Orphanage is to take only "sure enough" orphans. Of course, the administration is deeply sympathetic with all the little children who need help. But there are more "sure enough" orphans than the institution can accommodate.

I wish to say further that our present superintendent has succeeded in placing out with relatives or in good homes quite a number whose care is now being well supplied without burdening the Orphanage.

May I say this for the benefit of our superintendent and the guidance of all who are interested in the Orphanage? If anything seems to you to be wrong in any way, come direct to the superintendents for an explanation. Do not blaze abroad your complaints or suspicions, but make kind and sympathetic inquiries at headquarters, and you may be sure of an explanation or a correction.

Mr. and Mrs. Miller have their

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hearts in the work. They are kept exceedingly busy. Sometimes I do not see how they carry their many burdens. They need your help and sympathy, and they are willing to give you an explanation in any case that you do not fully understand.

I have absolute confidence that the Baptists of Mississippi will take proper care of the orphan children who have fallen or may fall into their hands. All you need is to understand the situation and you will be willing to do your part.

—W. T. Lowrey.

6-27-31

—BR—

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OUR BELOVED COUNTRY'S GREAT PROBLEM

Indeed, humanity's great problem now and for ages has been how to free itself from intoxicating liquor's blight. Humanity's weakness is responsible for the presence here today of this perplexing question. The average mind knows back of it all, that it is best that the stuff be not touched, that it is a thing of evil and if a man or nation isn't getting rid of it they ought to be found trying. Man or nation of strength, self command and self-denial will be pretty apt to be found waging a relentless war on such a foe. If there is any one particular legislative act our government has put through of which we are more than proud it is its enactment of the eighteenth amendment to the constitution and assuming the leadership of the world in an effort to bring about an absolute necessity for the progress of the world. Our patriotism is greatly strengthened when we remember this, and we are making progress in the fight too, notwithstanding a great deal to the contrary being said. The writer is a citizen of northwest Mississippi and has for years made almost weekly visits to Memphis and is conservative when he says he saw a score of drunks in the day of open saloons to where he sees one now. Memphis is a fine town but there are others that could make almost as good showing. Our country's emancipation from strong drink's slavery is too fine a thing to be achieved without a hard fight extending over a long period of time.

He, who by word of mouth or deed removes it one step is a benefactor to man, while the exact reverse may be said of him who, by word of mouth or deed prolongs its stay here.

But it has gone to stay in a legalized way and he who is so thoughtless as to want to curse his fellowman by doing something or saying something to retain it here had might as well make up his mind to that effect. If he is going to bring it back he must first take back from womankind her right of franchise. She may be expected to continue her unqualified condemnation because of what it has meant to her in the past. But, it is every body's duty to condemn it and continue the fight, unrelenting.

We condemn it because of the black mark it has drawn for centuries down through the history of our race. Indeed its mark has been so black that we wonder that a strong intelligent people would permit its continuation so long.

We condemn it because it seems to be the greatest destroyer of morals among men of all times. Nothing seems to take the heart and ambition out of a man so completely.

We condemn it because of the walking life failures seen going about every day. This is one of the most pitiable phases of all its damning effects.

We condemn the stuff because no family in the land seems to escape its blight. If it misses one generation it will get the next. At least this has been its history. The writer's family is no exception.

We condemn it because the life of

the best citizen to be found together with that of his family is greatly in danger when out on a frequented highway and the stuff is mixed up with modern travel. This good citizen's expensive automobile, also, is in imminent danger of being smashed up or destroyed. The writer had a small new car considerably damaged in a head-on collision with a car of drunken Negroes driving on the left side of the road and the lives of three members of his family were miraculously saved.

We condemn it because it has caused more suffering and more deaths in a direct and indirect way than all known disease germs combined. This is a fact little thought of by men.

We condemn the stuff because it often times starts out on a day's journey with two good friends and causes the one to kill the other before night. The press often reports occurrences of this kind.

We condemn it because it has been known to cause two brothers to fight a duel to the death of both with knives. It seems to destroy all sense of blood relation. Indeed we have read of it inducing father and son to stand up in the yard of the home and shoot it out with guns to the death of both.

We condemn it because of the potter's fields it populates and little mouths made hungry. Nothing can reduce to poverty, so quickly, men of means.

We condemn it because it seems to have a preference for great minds to becloud. It has not hesitated to enter our national legislative halls and take from us the services of some of our most able law makers and statesmen.

We condemn it because it is the maker of the most abject slave the world has ever known. It has no respect for boasted American freedom, whatever.

We condemn it because it has a way of entering in and creating conflicting opinions and imparting a disrupting influence in the major political parties of the country; most particularly the one we love so well in the Southland, the one with a big heart for the masses.

Finally, we condemn it because it is an impossible misfit in modern life and growing more so every day. The more intelligent, enlightened and polished a man becomes the worse it can stain him and the deeper down it can throw him. It is impossible for any one to attain one hundred per cent good citizenship and advocate its retention here in any degree. —Albert Myers.

BAGDAD, FLORIDA

The Bagdad Baptist Church closed on the 18th a few days revival meeting conducted by the pastor. Eleven members were received into the fellowship of the church, seven of them on confession of faith. The music was entirely in charge of the home choir. The attendance throughout the meeting was good, and we believe the church was strengthened spiritually.

Recently the pastor led the Sunday school workers of the church in the study of "Winning to Christ." Also we've recently had a training class for the Junior B.Y.P.U.

Fraternally yours,

—H. D. Wilson, Pastor.

In Memoriam

DR. W. EUGENE SALLEE

(J. M. Dawson)

We have just buried the mortal remains of Dr. W. Eugene Sallee. Here in First Church, Waco, of which he and Mrs. Sallee were loved members, the last services were attended by large numbers of pastors and workers from nearby and distant places. Dr. T. B. Ray, Executive Secretary of the Foreign Board, came from Richmond to participate with us in the final service. Dr. George W. Truett, though related, was constrained to speak, such a message in such a connection as will linger long in memory. In beautiful Oakwood Cemetery, where R. C. Burleson, B. H. Carroll, S. P. Brooks and the remains of many other Baptist immortals sleep, Eugene Sallee's will rest.

Death came Monday night at Meredith College, Raleigh, N. C. The funeral was held here, on Friday morning, the body having been accompanied on its long journey by Dr. and Mrs. G. C. Singleton, Atlanta, Georgia. Mrs. Sallee, who had had no warning of the end, was here with her father, Judge W. H. Jenkins, when the sorrowful tidings came from Dr. C. E. Maddry.

The blood-clot on the heart formed suddenly, which took our beloved Home Secretary, we know now was probably induced by overstrain. His physician had told him he should slow down from the incessant speaking which he was doing. But so great was his concern for the interest of the Foreign Board, particularly for the relief on the debt, that he did not share this information with anyone, and kept on trusting to his extraordinary vitality and superabounding strength which had never failed him. In sober truth, he offered himself up on the altars of the cause which claimed his whole life.

His father, Rev. J. W. Sallee, and his mother before him had been devoted to missions. In fact his father was a home missionary with a world vision, whose passion for the salvations of all men made him pastor of all races and creeds for over fifteen years as I knew him at Beeville, Texas. His mother, under the exacting demands of a large family and with the meager income of the home, managed by stinting to make astonishing personal gifts to missions. Is it any wonder that three of their children were called to the foreign field?—W. Eugene, and Mrs. R. T. Bryan and Miss Hannah Fair Sallee, of the Yates Memorial School for Girls at Shanghai, China. The others of the children are all fervent supporters of Christian missions through their local churches.

For the large work in Missions, in which he was so strongly to in-Orient and Occident, Dr. Sallee received excellent training. From Georgetown College, Kentucky, he was graduated with both A.B. and M. A. degrees; from Newton Theological Seminary, Massachusetts, he took the B.D.; Baylor University gave him the honorary D.D. and at the June commencement at George-

town, when he preached the baccalaureate sermon, he was awarded the L.L.D.

In his marriage Dr. Sallee found unsurpassed support. Miss Annie Jenkins, graduate of Baylor University and member of a family distinguished for religious leadership, had gone out to China after a memorable decision at Palacios under the preaching of her brother-in-law, Dr. Geo. W. Truett. She and Dr. Sallee were married in Shanghai. Throughout his notable career she has shown an almost incomparable fellowship.

Establishing the Interior China Mission at Kaifeng, Honan province, in 1908, the work grew rapidly. To the church were added a girls' school, a boys' school, and other activities. Conditions fluctuate in war-torn China, but always Dr. Sallee had the good will of a people whom he loved. He became the fast friend of the great Marshall Feng, teacher to the war lord, and camp preacher in the soldier camps. He could go from one end of the country to the other among the warring factions unmolested, and on more than one occasion Chinese governors accorded him the courtesy of special trains.

When the Foreign Board cabled to him to accept the position of home secretary, he replied: "We are foreign missionaries. We have dedicated our lives to China and the salvation of the heathen. If we can better serve this purpose by laboring in the homeland for a time, we are willing." All of us know the zeal with which he took up the task. But China kept calling, and he and Mrs. Sallee hoped just as soon as they could see some result from their home labors to return to their first field. And now comes the end.

VARNER

Susan Ellen Diggs Varner was born in Anson Co. North Carolina, Nov. 9, 1838; died June 6, 1931, making her 92 years old. Her Parents moved to Scott Co. in 1841. She was married to William Varner in 1858. To them were born three daughters and five sons. She joined the Good Hope Baptist Church in 1888, where she remained faithful until death. She has been crippled and could not walk for the past twenty years. Has been blind for the past fifteen years. She bore it all with faith and patience. She was always cheerful, happy, and a good, Christian woman. Was buried at the Pulaski cemetery.

—D. W. Moulder.

REV. J. W. LOWRY

The Rev. J. W. Lowry was laid to rest at Pearson, Miss., on June 25, 1931, after quite an extended illness.

Bro. Lowry had been a prominent citizen of the Pearson community for a period of years, was an active member of the Pearson Baptist Church, where the members of his family serve in a marvelous capacity. He was a man of strong faith, a Bible loving, a Bible knowing and a Bible reverencing servant of God. Was an ordained minister. Besides his wife and other members of his family, he is survived by the Rev. Mark Lowry, who is now pastor at Silver Creek.

Blessings on his family.

His pastor: —A. W. Talbert.

TWENTY-EIGHT REASONS WHY PEOPLE ATTEND SERVICES OF FIRST CHURCH, BILOXI

(S. C. Hodge, Pastor)

A sheet of paper was given to each person who attended our eleven o'clock service on Sunday, June 21, and each one was requested to write and tell the pastor why he attends the services of the First Baptist Church. A goodly number responded. The following reasons were given:

1. Twenty-two said: "To worship God and to feed upon His word."

2. Thirteen said: "To learn more about the Word of God and about Jesus."

3. Ten said: "Because I love Jesus and want to do something for the uplift of His Kingdom: I want to do my share in carrying on the King's business."

4. Six said: "Because it is my duty."

5. Six said: "Because I love to attend."

6. Five said: "Because God commanded us to remember the Sabbath day to keep it holy, and to forsake not the assembling of ourselves together."

7. Five said: "Because I enjoy the fellowship of other Christians—Christian fellowship."

8. Four said: "Because I want to set a good example for others."

9. Four said: "I come in search of something inspirational and beneficial to me in my practice of living for Him and serving Him daily."

10. Three said: "To serve the Lord."

11. Three said: "To show my love for Him and my interest in our spiritual welfare."

12. Three said: "Because the sermons edify me and help me to live right."

13. Three said: "Because I love God and I want to serve and please Him."

14. Two said: "Because I want to let my light so shine before men that others seeing my good works may be constrained to glorify our Lord and Saviour Jesus Christ."

15. Two said: "Because I want to attend."

16. Two said: "To be loyal to our pastor: to help and encourage our pastor."

17. Two said: "Because mother and daddy make me attend."

18. Two said: "The habit was formed years ago and now I want to attend."

19. Two said: "To hear the Word of God preached."

20. Two said: "In search of knowledge concerning His Kingdom."

21. One said: "To keep my soul in tune with God."

22. One said: "To satisfy my family and to uphold the habit which I have formed."

23. One said: "To grow in grace and in the knowledge of our Lord Jesus Christ."

24. One said: "Because I cannot stay away."



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25. One said: "Because it is the place where every Christian should be at this hour."

26. One said: "Because I receive a blessing every time I attend."

27. One said: "Because it is God's will."

28. One said: "To learn about the gospel and the way of salvation."

A WINSOME WIFE

God gave to him a winsome wife. She was his very breath of life. She was a picture in his eyes To win an artist's beauty prize.

Her hair to him was silken gold. Her little hand to him could hold The magic key to every good That thrills the heart of humanhood.

Her eyes were windows where he saw The face of God without a flaw. And when she spoke, her voice to him Was like the songs of Seraphim.

Beneath the wonder of her smile, He dwelt upon some elfin isle; And every breath that came from her Was sweet to him as fields of myrrh.

His eager ears had never heard Her tongue pronounce a tiresome word.

He sat as in a magic spell To hear each thing she had to tell.

She never did a foolish deed, According to his loving creed. Her wish was law, her whims supreme, To serve her was his dearest dream.

Her neighbors whispered she was not Perfection's self without a spot, And even called him, now and then, "That victim of that pecking hen."

But knowing neighbors have to talk As long as busy bodies walk. Perhaps those tattlers' words were true; But if they were, he never knew.

I fancy it was better so. Too much, I fear, we sometimes know. How lovely life would grow to be, If only goodness we should see.

—David E. Gayton.

Blue Mountain, Miss.

BIRTH REGISTRATION TOO IMPORTANT TO NEGLECT A SINGLE CASE

(By Felix J. Underwood, State Health Officer)

It should be remembered by everyone required by law to register births, that the making of a record of birth is not a mere formality to comply with a regulation, but that this record is of inestimable value to the family concerned in each case.

The family may have need to apply for a copy of the record at any time, not only during the first year or two after the birth has occurred but what is more important, this need may arise years after the child has become an adult and all opportunity for having the birth put on record has passed, provided the

certificate was not filed at the proper time according to law.

Numerous instances have come to light where births which occurred years ago in Mississippi have not been registered and this failure to provide these records at the time when they should have been made has caused great inconvenience to these people and possibly much loss of money and property through the oversight of those who neglected to perform their plain duty under the law.

From all available points of comparison, it seems that most of the births which occurred in 1930 have been registered. For the first four months of this year, however, there seems to be a falling off in birth registration. Whether this is due to a real decline in birth rate or to negligence on the part of those required to report births cannot be stated. It is to be hoped that this matter will be given due consideration by all concerned.

THE BAPTIST HOSPITAL

(By W. A. McComb)

"Better" is the key-word of the Baptist Hospital in Jackson, Miss. From Superintendent Wayne Alliston down to the janitor, there is the finest spirit of cordiality, service and sympathy the writer has ever observed anywhere. Miss Lackey is a great power and comfort as hostess. Superintendent Alliston can decline your request and leave you feeling happier than most people can by granting it. That is, if he ever does decline one. His long suit is to grant requests, and smile and make you feel as if you are rendering him a favor by allowing him the privilege. The same cordial spirit of service and sympathy runs through the fine staff of physicians and nurses and other officers of the Hospital.

What a blessing is such an institution and what a glory it is to Him who "went about all Galilee, teaching in their synagogues, and preaching the gospel of the king-

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dom, and healing all manner of sickness and all manner of disease among the people" Matt. 4:23.

"Better"—Others are good, but this one is "better."

Flora, Miss., 6-25-31.

—BR—

ACKERMAN

Our Revival Meeting began the second Sunday in June and continued till the following Friday night. Rev. Wayne Alliston, superintendent of the Baptist Hospital, was with us to do the preaching. The church auditorium was full at every evening service, and brother Alliston said it was the best Monday morning crowd that he had seen in a long time. It was a fine meeting, large congregations, splendid cooperation of the other pastors and churches. Such great and yet simple messages as brother Alliston brought at each service will usually attract the people, especially church going people like Ackerman has the reputation of having. Pastor Hill said that it was a great spiritual uplift to him to have this meeting to start off his summer's work. There is now a much stronger tie between the visiting preacher and the people than before.

—H. L. R.

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THE LIVES THEY TOUCHED

Jennie N. Standifer

CHAPTER 1

Mildred Gordon lived in North Mississippi until she graduated from a denominational female college. Her parents giving their consent, she accepted a position to teach the following year in a Mission school in Oklahoma. She was delighted with the work. A few weeks before the school closed for the summer vacation, she had a letter from her cousin Henry Gordon, who was district Judge in North Western Texas. He and his wife wanted her to pay them a visit when she started on her return trip to Mississippi. The invitation was accepted, and early in June, Mildred reached the home of her cousins in V—, Texas. She had not seen them for ten years.

"We are so anxious for you to see Gerald, Mildred," said Frances, her cousin Henry's wife.

"When does he graduate from college?" asked Mildred.

"Next week, my dear, and he takes high honors," replied Mrs. Gordon. "He is only eighteen, and will finish the law course before he is twenty. I am so proud of my boy!"

"I know you are. Is Gerald a Christian?"

"I suppose he is," replied the mother indifferently. "I never talk to him about religion."

"We do not worry him with religious rant," Mr. Gordon's voice showed annoyance.

"Our religion is the most important thing in our lives, cousin Henry," answered Mildred.

"It is a matter of individual judgment, Mildred, and I do not want our boy annoyed by your questions. Religion can spoil a boy or a girl's career, my dear. You could have been a singer in Grand Opera, with your voice, and you took to school teaching!"

"And the training of boys and girls for the Master's service!"

"Nonsense, Mildred! You should have made the best of your talent, and you would have been famous by now. My boy is going to have a good time before settling down to work."

"'Good time' does not necessitate spending his time in worldly amusements, cousin Henry," replied Mildred. "I am concerned about Harold becoming a Christian."

"He is good enough Christian to suit me. But mind, while you are in my house you are not to speak to him about religion. I'll see to that part of his training."

Judge Gordon's voice was so stern that Mildred replied quickly:

"I will not speak to him about religion in your house, but I do not promise not to speak to him about the matter elsewhere. And I can pray for him, no matter where he is."

"That will not amount to anything. But mind—keep it to yourself."

Gerald returned from college within a week, looking pale and thin.

"You have been overworking, my boy," said his father. "You need rest and a jolly good time to build you up before you enter Law School."

Mildred left for her home in Mis-

issippi a few days later. Not a word did she speak to Gerald about religion in his home, but as he and his father were helping her on the train when she started home she asked:

"Will you take this money, cousin Henry, and select a dozen or so of your best periodicals and daily papers for my father?"

"Certainly."

As soon as he left them Mildred said:

"We are not in his house now, and I can say what I please. Are you a Christian, Gerald?"

"I believe I am, cousin Mildred. I would like to talk to you about what I thought was my conversion, or when I was regenerated."

"Speak out, my boy, for we have only a few minutes left us."

"I was convicted of sin at a revival service. I repented. I felt a change of heart. I wanted to unite with the church. But father opposed it. I am not satisfied. I want to preach, but father and mother oppose it so strongly that—"

"Here are your papers, Mildred. The train is pulling out, Gerald. My regards to your parents. Come on, son."

Mildred noticed a frown on her cousin Henry's face, but she did not regret what she had said. And she had not disregarded the request not to speak of religion in her cousin's house.

A week passed and she received a letter from her cousin saying that Gerald was quite ill with typhoid fever. The following day came a telegram saying:

"Our boy died this morning."

Henry Gordon."

A letter followed asking briefly: "What must I do to be saved?"

Henry Gordon."

CHAPTER 2

Mildred had been praying for the family of her cousin Henry. She began to pray most earnestly for the father and mother of the dead boy. She wrote the answer to "What must I do to be saved?" in brief, comprehensive verses from God's Word:

"Believe on the Lord Jesus Christ and thou shalt be saved."

"Whosoever shall call on the name of the Lord shall be saved."

"Trust in the Lord with all thy heart and lean not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths."

She wrote: "Read God's Word—the New Testament—daily, and you will be led by the Holy Spirit to find salvation. I am praying constantly for you and your wife."

Mildred Gordon."

A week later came a letter saying:

"I have accepted Jesus as my Savior. So has Frances, my wife. From now on our lives will be given to the Master's service."

Mildred was wondering if her cousin was going to begin preaching when he wrote her:

"I am going to give the Gospel to the Mexicans with whom I am thrown in the practice of Law. I speak Spanish and can influence them in religion as in other things."

A few months later he wrote: "I am reading the New Testament through from Matthew to Revela-

tion, every week."

Three years passed. Mildred Gordon's parents died, and she continued to teach in a Mission school in Oklahoma. At the close of the school one year, she decided to visit her childhood's home in Mississippi, and on her way there to stop to see her cousins, the Gordons, in V—, Texas. She had not heard from them for two years, and feared that they were growing indifferent in religious matters.

It was Saturday morning when she reached V—. She was not expected, and no one met her at the station. She was driven to the Gordon home in a taxi. Her knock at the front door was unheeded, and she entered the hall. The living room adjoined, and the door was ajar. She could distinguish her cousin Henry's voice. He was praying earnestly, fervently, for some coveted blessing. At intervals she heard her cousin Frances cry out earnestly: "Amen!" They were praying for the Mexicans at their door! How deeply in earnest they were!

At last Judge Gordon began to pray for her—his cousin Mildred! She burst into tears and rushed into the room, and their prayers mingled in glad praise to the Master for His blessings.

"I hear you are doing wonders in that Mission school in Oklahoma, Mildred," said Judge Gordon after the greetings were over. "Thank the Lord for your work."

"I am so glad to serve, cousin Henry, and so thankful for your work among the Mexicans. I have learned that hundreds and hundreds have been converted through your efforts. And I was afraid you had grown cold and indifferent! You have helped every life you touch, cousin Henry."

"It is the Bibles I give to the Mexicans on my circuits, Mildred. Winning them is my great aim in life."

"I too will make it my aim to help every life I touch."

"It should be the aim of every Christian, Mildred."

—BR—

Chengchow, Honan, China,
May 7, 1931.

My dear Friends:—

As I think on the Sisui meeting which closed a few days ago, there are three things which make my heart rejoice, and I believe they will yours too. The Lord kept His house for His service; He led in the church conference; He used the Christians in testimony concerning tithing.

During the women's class about four days before the big meeting we were quite disappointed to find that the military had marked our church for occupation. Last spring the meeting was hindered by movement of troops and occupation of church and we hoped that such might not be the case this time. In the morning prayer service we asked the Father to keep His temple for His service. The days went by and the soldiers never did arrive. We thank Him.

The Lord not only kept the house for worship, but led the Christians in planning to nourish their own souls and to give the gospel to some of the 150,000 in this county. Some

months ago Mr. Hsu, one of the Christians, gave a tent and at this conference they chose a layman as director of the tent work. Several of the Christians volunteered to go as helpers. Another forward step was their voting for some member to go every Sunday and conduct services at Fo Kau, a village where there are a few believers who will provide a meeting place. To nourish their own souls, they decided on Sunday afternoon to have Bible study class in addition to the morning Sunday School. It made our hearts rejoice to see our Christian brethren feeling responsibility and taking initiative in carrying the gospel to the multitudes about them.

On Saturday after Pastor Chang had preached stressing especially Sabbath observance and tithing, the meeting was opened for testimony. Mr. Hsu came forward and gave in substance the following testimony. He said some years ago when there was a talk given in that chapel on tithing he realized that he was robbing God. After that message Mr. Chan the evangelist called on him to pray, but he could say only a few words. He said, "I cried because I was a robber". Sobbing, he confessed his sin to God and there determined to tithe.

Although his decision was made he must consult members of his family. In China what one member of the family receives belongs to the whole. He wrote a letter to his brothers at the old home explaining to them that it was the command of the Lord to give one tenth and he felt he must be obedient. Happy was he to receive an agreeable reply.

As to temporal blessings as a result of tithing he stated that his salary was fixed as he is postmaster, but his brother's business had been so prospered that he had not been asked to send money home which meant he too prospered. As to spiritual blessings he said, "God has opened the windows of Heaven and blessed my home." A sister who formerly refused the gospel message now has accepted Christ and loves Him. All the adult members of his family of twenty-seven are now believers, except one brother.

Mr. Tsai then arose and told how he felt he should tithe but his daughter-in-law opposed it. His son's gambling had now cost more than tithing and he saw his mistake.

Join us in prayer for this group of about one hundred at Sou Shui and pray that they may be as a light set on a hill to the thousands of this county who still sit in darkness. Pray especially for Mr. and Mrs. Fan, the evangelist and wife stationed there.

Yours in Christ's service,

—Katie Murray.

—BR—

A mother, discovering her small daughter washing the kitten with soap and water, exclaimed:

"Oh, Betty darling, I don't think the mother pussy would like her kitty washed like that."

Betty seriously replied:

"Well, I really can't lick it, mother."—Children, the Magazines for Parents.

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